BACONIANA

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COMMENTS

FOLLOWERS of Francis Bacon who realise the devotion and deep patriotism he nurtured for his native land and so inspired in the Shakespearean Plays, cannot but regard with concern the chaotic condition into which our ancient state, which has so often led the world, has deteriorated in the last few years owing to egregious and grasping politicians. Day by day we must shudder as we see in the papers the growing contempt with which the Briton is being regarded almost everywhere owing to the lack of leadership, although we feel that if called upon our nation would maintain its sturdy courage as always. We see Persia insolently grabbing the oil-fields by flagrantly breaking a treaty and so doing at the behest of Russia who will doubtless seize them when the opportune moment arrives. We see decadent Egyptians proposing to seize the Suez Canal and throw us out as also in the Soudan without in either case proposing any adequate compensation. We see the United States requiring naval control of the Mediterranean because our politicians have so neglected the British Navy that we are no longer capable of providing the necessary naval support, which unhappily is a fact. Finally, there is Gen. Franco demanding that we hand over Gibraltar to the Spaniards because we are no longer a leading Power. If ever Britain needed a great and patriotic leader it is now. I pen these words as a Briton, not as a party politician.

* * *

How many of the ordinary public realise that Francis Bacon was not only a great philosopher, scholar, and poet, but a great statesman, who among other achievements brought about the Union of England and Scotland, and was among the first to create the Empire which our present rulers are steadily destroying? For many years in Elizabeth's and James's reign he controlled Parliamentary opinion but few are aware that when James I created him his Lord Chancellor that it was a special title first bestowed on him, in a sense the equivalent of Prime Minister [a far later distinction], although it was actually a life title which he sustained until his death, as may be seen in the article elsewhere in this issue where it is contended that he actually lived a concealed life on the Continent until 1656, and that only then could Charles II honour his great supporter Edward Hyde, Earl of Clarendon in 1657 by bestowing on him the same title. It is an interesting contention which has not been apparently observed

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Notice to Contributors.—The Editor is always pleased to consider articles for publication on subjects of interest to readers of the Magazine. Such should be addressed to the care of the Office, 50a, Old Brompton Road, London, S.W.7, with a stamped addressed envelope for return if unsuitable.

before, but Clarendon, like Bacon before him, was the King's premier Minister of State. There were of course Lord Keepers who performed the office of Chancellor. Egerton, who preceded Bacon, died in 1617.

* * *

Nothing like enough has been written regarding Bacon as statesman and patriot in conjunction with his philosophical outlook, and it leads to another question. Should the Francis Bacon Society move with the times and broaden its outlook or should it limit its interest to what might be described as the more academic aspect and endeavour to survive with a limited collection of members solely interested in proving the authorship of the Shakespeare Plays and in exposing the dishonesty of the entire set-up at Stratford-on-Avon, whose continued recognition in the face of the overwhelming evidence to the contrary is a reproach to the honesty and intelligence of the public press with a few exceptions? True, this aspect must always be combatted for the fact stands out clearly that the world is intrigued in the Bacon-Shakespeare conflict. For example the recent false pretence, first given publicity in the *Daily Express*, and by T.V. broadcast of the hand-writing claimed as by Shaksper—who, as we know, could not even sign his name—had wide repercussions in both America and Continental journals. Shameless propaganda like this must be exposed or judgment goes by default and we are the only organ at present prepared to do so.

* * *

A large section of our members and the public are greatly interested in Francis Bacon in his quality as a Rosicrucian and its relation to Freemasonry. Some believe that there is yet an inner section of high-degree Rosicrucians or Freemasons who know where all the Bacon manuscripts lie buried. If such were the truth surely, in view of the world situation to-day, with the deliberate spread of Communism throughout Europe (and more than we are perhaps aware of in our own country by bribery and corruption, and with Christianity sadly on the wane,) if such manuscripts do exist their production might well have a manifest effect on public opinion deceived and fooled for so long. Stratford would, of course, collapse as a showplace but that would be merely a detail. It could open the eyes of the world to the wisdom and philosophy of the great *savant*.

* * *

One other aspect regarding the future policy of the Francis Bacon Society should be mentioned. It can effect no big influence in these days if it is dependent solely on the subscriptions of its comparatively few members. It can only drag along slowly much crippled, until it ceases to exist, on a totally inadequate income. On the other hand if it strikes out boldly for the great principles now at stake in consonance with what would assuredly be the wish of Francis Bacon himself, there is a big demand for such a fighting policy. In the past it has been sustained on various occasions by handsome donations or legacies and there are yet here and in America many far-seeing persons

who desire to uphold the principles of Francis Bacon by a bold front. Although taxation and death duties are terrible there are many living persons who can and maybe would substantially support the Society if it were fighting the cause with faith, courage and intelligence, in the world interest. I would record that at the present moment this is a personal view but I hope to see it accepted ere long.

* * *

Mention of America leads to the observation *a propos* of the article by Mr. Stuart Otto on the activities of Marie Bauer, now Mrs. Manly P. Hall, that as Mr. Johan Franco, of New York, informs me, there were two Nathaniel Bacons in Virginia in the 17th century as to which a doubt was expressed in these columns in our last number. Mr. Manly P. Hall , it may be said, is himself a staunch Baconian, deeply interested in the occult, and whose major work on the Rosicrucians is a classic. He lives in Los Angeles, and there are other Baconians in California, including Mr. Ahrenburg, and we may probably claim Mr. Howell, of San Francisco, who is said to possess the largest library along the coast. An active member of the Francis Bacon Society, Capt. Douglas Moffat, has kindly offered his assistance to form a branch of the Society in California, if American readers and others who may be interested feel disposed to get in touch with him. His address is 711 Estudillo Avenue, Leandro, Calif. If such were started we in London could send a number of useful booklets and pamphlets for distribution. *The study of Baconian ethics is international, like Christianity.*

* * *

There seems little doubt but that the true realisation of what Francis Bacon stands for could be widely adopted if only energetic friends took it up seriously and pressed it home. I may instance the recent case of Mr. Harry P. Swan, P.C., M.R.A.I., of Buncrane, Co. Donegal. He became interested in the question of Bacon-Shakespeare not very long ago, joined the Society and obtained a quantity of literature on the subject. Recently he gave an address to the Rotarians in Londonderry before a large assembly of members and visitors, who appear from press notices to have been greatly impressed by his able presentation of the case, and in fact all the important journals in North-West Ireland reported his talk, one of them giving a verbatim report. Here is an example of what energy may accomplish. We hope Mr. Swan may be able to form a branch of the Society in the Londonderry area.

* * *

In other words the aims and objects of Francis Bacon still live and perhaps this is more appreciated in America on the whole, as to which in our next issue I hope to be able to publish a very interesting account of an investigation on an island off Nova Scotia which it is claimed relates personally to Bacon himself. As we are aware his last Shakespearean Play, *The Tempest*, relates to a voyage in which the ship, driven by furious gales and mountainous seas, finally reached Bermuda. He was closely associated with Sir Walter Raleigh

in his establishment of a British colony in Virginia, and he himself was instrumental in creating Newfoundland as Britain's first colony, as commemorated by the Newfoundlanders issue of stamps bearing his portrait a few years ago. None the less we must be on the alert as regards matters nearer home, meaning the Stratfordians, whose power lies in the possession of large funded interests and whose stumbling-block is the Francis Bacon Society, which almost alone exposes the hollowness of their claims. They are quite capable of trying to drive a wedge into our activities by insidious means. However, it was cheering to read in *The Birmingham Gazette* (July 7th), that Mr. Gilbert Frankau, the famous novelist, invited as a leading guest at a Foyle literary luncheon at Stratford Town Hall, in the presence of the Mayor, Michael Redgrave and others, horrified his audience by declaring that Shaksper "did not write the famous plays", and ridiculed the statue in the Church in a poem as a "fake". Truth will out in the end!

* * *

There is no space free in this issue to tilt against the silly and ignorant jeers at the Society in the press and elsewhere, but it is interesting to note in passing that in the United States the high-class magazines for a considerable period have run most expensive full-page colour advertisements of the "Classic Club", Park Avenue, New York, which offers to its new members free, gratis, and for nothing, two expensive-looking volumes bound in leather. They are the complete works of Shakespeare, 1312 pages, and Bacon's Essays, and the reason given for their selection is that "these books, selected unanimously by distinguished living authorities, were chosen because they offer the greatest enjoyment and value to the 'pressed-for-time men and women of to-day'. Obviously the Classic Club must have thrived or it could not have indulged in such heavy expenditure and it gives one profoundly to think! Could such a club enjoy an earthly chance in Britain to-day, hide-bound as we are by dogmatic acceptance of all we are told, and regardless of facts continue to place on a pedestal an ignorant usurper, whose very features are forged, in the place of the greatest intellectual genius probably of all time?

* * *

As regards the appeal made in these pages in the last issue to admirers of Alfred Dodd's life work in the cause of Bacon for contributions to enable the publication of his second volume of *Francis Bacon's Personal Life Story*, for which a further sum of £250 is needed to complete the total contribution of £750 in all—of which £500 has been generously donated by a lady who desires to remain anonymous—I beg to record with many thanks the following sums so far to hand:

Mrs. J. M. Moore	£10	0	0
Mrs. M. M. O'Meare	£7	0	0
Miss H. F. Roberts	£5	0	0
Miss Clare Mackail	£3	0	0
Mr. C. Saunders (Durban)	5	0	

On behalf of Alfred Dodd I beg to heartily thank these donors

for their generous assistance. Meanwhile preparations are going ahead for the publication of this work, which I am given to understand will not excede 30/- per copy, fully illustrated. Any further donations should be addressed to me and not to the Society as the undertaking is outside its activities, which, although naturally supporting. the publication of Mr. Dodd's masterpiece cannot allot its own funds to such a purpose. The two literary trustees in the interest of Mr. Dodd are Messrs. Edward Johnson of Liverpool, and Mr. S. V. Hall, of Liverpool.

* * *

The Annual General Meeting of the Francis Bacon Society was held on June 20th, at the Grosvenor Hotel, Victoria, as is reported elsewhere in this issue. It is a drawback in the eyes of many members some fifty years ago the Society was registered as a Limited Liability Company instead of as a purely literary Society as it is in reality. Moreover the law relating to Limited Liability Companies has from time to time been adjusted and altered, the last occasion being in 1948, with so many provisos, that the Annual General Meeting's time was almost entirely preocupied with criticisms of a technical character whereby its policy from the literary standpoint had practically to be shelved. It would be of advantage to wind up voluntarily the limited liability onus and register simply as a literary society, appointing two or more trustees to safeguard its funds, but the expense of so doing is, however, apparently prohibitive.

* * *

When the Meeting opened, Mr. Sydney Woodward, after holding the Presidentship for a year, at the commencement announced his resignation from office and vacated the Chair to the regret of many present. Mr. Woodward, whether all agreed with his entire policy or not, displayed remarkable assiduity during his year of office, in the energetic manner he set to work to reform certain aspects of the management, and it is to be hoped that he will continue to remain to the fore, for the Society needs all the brains and drive it can command in these difficult times. He had, however, more than once expressed the opinion that there should be a new President elected yearly.

* * *

For the first time in the history of the Society, since it was originally formed and practically presided over by Mrs. Henry Pott, before the end of the last century, a lady was elected as President, Miss Durning-Lawrence, who also bears a name notable in Baconian annals, for her uncle was Sir Edwin Durning-Lawrence, who himself became President in 1909 until his death in 1915. The new President has been a member since her girlhood's days, and for many years has been prominent as a Vice-President. Active in good works and very level-headed, I think those who consider that the President should always be a man may before long revise their opinion. I feel sure that members will unite with me in wishing her all success in what is a quite arduous task.

THE EDITOR

THE BURIED SECRET OF BRUTON CHURCH-YARD

By Albert Stuart Otto

Part II

(In the first part, the writer, a well-known American journalist and lecturer, described how Marie Bauer (now Mrs. Manly P. Hall), of Los Angeles, Cal., claimed to have discovered the site of a tomb in Bruton Churchyard, Williamsburg, Va., in which Nathanial Bacon from England in the 17th cent. concealed priceless manuscripts, supposedly of Francis Bacon. The present owners of the property, the Rockefeller Foundation, gave her permission in 1938 to excavate, but suddenly, when the foundations had been discovered, the work was stopped by the Rockefeller authorities. Mr. Otto continues from that point.)

It is difficult to obtain positive testimony. Marie herself has been most co-operative in attempting to make this possible. She has put me in touch with a number of people whom she felt would be of help. Their non-committal though friendly attitude cannot but make one wonder what lies behind it. Even Mr. V. M. Geddy, one of the top officials of the Rockefeller Restoration, was most cordial when I interviewed him. I asked him if he cared to deny, outright, any of Marie's claims and charges against the Restoration. He stated that he did not, that a dozen years is a long time and he could not remember the details thoroughly, and he further implied that a powerful organization like the Rockefellers does not have to worry about the animosity of one little woman. It was Mr. Geddy's general recollection, in response to a question I directed to him, that excavation for the vault was halted because sufficient proof had not been submitted to warrant further digging. He did not make it clear why operations were allowed to proceed to a depth of nine feet before this decision was reached. Since the vault supposedly is at least sixteen feet deep, the termination cannot be attributed to discouragement.

In addition to being an official of the Restoration, Mr. Geddy is also a member of the church vestry. Bruton Churchyard is one of the few pieces of property in down-town Williamsburg which the Restoration has not acquired, because it is not purchasable. However, since a number of Restoration personnel are members of the vestry, the problem of control would appear largely to be solved.

A few years ago an American magazine decided to run an article on Marie's Williamsburg adventures. She was interviewed by one of the publication's representatives, who subsequently contacted the Restoration for verification of her story. The reply came not from the Restoration, but from the present rector of Bruton, Rev. Craighill. It was a scathing denunciation of Marie, ridiculing her whole idea as a fantastic hoax. Learning of the letter, Marie wrote Rev. Craighill in her own defense, retaliating with all she had. Her best argument was the fact that Mr. Craighill came to Bruton only shortly before she left Williamsburg, and they scarcely became acquainted at all; how, then, could he claim first-hand knowledge of the matter?

The magazine prepared to present both sides of the story in an impartial analysis. Suddenly, and without warning, it suspended publication. It is still defunct. Perhaps this was only coincidence.

It has been theorized that the Rockefellers could have learned of the vault in the same manner that Marie did. Perhaps, fearing ridicule if it became known they were embarking upon such a seemingly fantastic quest, as well as realizing it might prove to be wholly unfounded, the Rockefellers decided a wiser approach would be to take over Williamsburg on the pretext of restoring the old colonial capital. This would be a perfectly legitimate disguise for the real project, allowing unlimited opportunity for digging and locating old foundations without arousing suspicion.

But this is pure speculation. There is no evidence whatever to support it.

I interviewed Mr. Channing Hall, former mayor of Williamsburg, who had been very friendly and co-operative with Marie in 1938. His position now is quite the reverse. He insisted there was nothing to Marie's idea, that I was wasting my time in investigating the matter. I later was informed by local sources, which may or may not be reliable but which for obvious reasons must remain nameless, that Mr. Hall, once a foe of the Restoration, has become their ally. This may be untrue, but if not it might explain an otherwise mysterious change of attitude.

Other Williamsburg residents remembered the case and held various opinions. The church guide, who gives brief lectures on the history of Bruton, said that visitors from all over the country had told him the Shakespeare manuscripts are buried in the churchyard and he was beginning to believe it himself. However, I found him rather reluctant to talk about the original church, and only after considerable pumping could I get him to admit that four plain stone markers, each approximately six inches square and protruding only a couple of inches above the ground, indicate the corners of the old foundations. I paced off the distances and surely enough, they are about 66 feet by 29 feet. At least someone has thought the old foundations sufficiently important to mark.

Visitors to Williamsburg are given only a hazy idea that there was ever an earlier church, and I am quite certain that very few have any notion it was located among the tombs through which they now wander. Occasionally a tourist may trip on a small stone slab, wonder momentarily what it may denote, and finding no inscription, walk unwittingly on without giving it another thought.

Mr. V. D. McManus, the surveyor who had worked with Marie, was friendly and hospitable when I called on him at his home. He said he might have some records on the case "down in the basement," but it would take some time to locate them, and when he did he would let me know. He did state that, so far as he could recall, his measurements checked with Marie's calculations. His general opinion seemed to be that her procedure had definite validity.

Since leaving Williamsburg I have never heard a word from Mr.

McManus, despite the fact that I have written him several times. Over the past few years I have also written dozens of other individuals to whom Marie has referred me throughout the country. I have yet to hear from any of them.

We come now to the big enigma. In spite of my failure to acquire any concrete evidence in Williamsburg, I felt the trump card in the case was not there anyway. It was in Toronto, in the establishment of Hans Lundberg, Inc.

I contacted the firm, but was informed Mr. Lundberg was away. I kept trying. Always he was out of town. On each return, he must have entered the office, touched his desk and immediately departed, for he was constantly out of reach for a year. He was in Europe, Sweden, everywhere but Canada, I was told. Finally, in desperation, I wrote a letter accusing them of deliberately putting me off. It evoked a prompt answer—from Mr. Lundberg himself. He declared he could not give me the information I sought without Marie's written permission. This I soon obtained and dispatched to him. Again time elapsed, and no response. Finally a letter arrived, containing a weak excuse about being unable to locate the files. This time I was really aroused, and made no effort to disguise the fact in my reply. Shortly thereafter I received the following communication:

23rd November, 1949

Dear Sir:

Upon analysing your letter of the 6th November I find it would be absolutely against the code of ethics of our profession to allow you to use, at your own discretion, our reports or statements.

Yours very truly,

HANS LUNDBERG

So far as I was concerned, that wound up our relationship. There was nothing further I could do. But we were not yet quite finished.

I made reference to the Bruton matter in a newsletter I occasionally publish, a copy of which Mr. Lundberg received. Whereupon he must have undergone a change of heart, for he wrote Mr. Fred Cole, then Marie's secretary, mentioning his contact with me and expressing distress over the outcome. He professed regret that he no longer possessed the records in question, since Mr. Mark Malamphy, who had made the tests, had kept them in his private files. Mr. Lundberg suggested that we contact Mr. Malamphy, and to this end enclosed the address of the latter—now located in Africa!

I wrote to Mr. Malamphy, simultaneously dispatching a note of thanks to Mr. Lundberg for his courtesy and cooperation. Perhaps this was premature, for I have yet to hear from Mr. Malamphy. Several communications to him have elicited no response. But then, why should the pattern be violated? It would be surprising indeed should I encounter anyone to break the perfect record of silence in this case!

Of course, there is no guarantee that Mr. Malamphy actually is

in Africa. Even if he is, one wonders if he would be likely to be transporting files dating back to 1938.

The unfortunate part of it all is that until a few years ago Marie had a copy of the report in her own possession. But somehow it was mislaid and has not turned up since. One afternoon I spent a couple of hours in her attic searching for the document, but to no avail.

Thus it appears that, for the time being at least, we have struck a dead end.

However, there are other aspects of the case to which we should turn our attention. A number of questions come to mind, and perhaps to these we can find at least some speculative answers.

It is only natural that one should wonder about the anachronism in this affair. The Wither book bears the published date of 1635. Although Williamsburg was first settled as Middle Plantation in 1633, it is believed the first brick church was not erected until half a century later. How, then, could information concerning the vault be encoded in a book published long before construction of the tower beneath which it was to be buried?

The theory by which this is explained is that the Wither book was published by a group who were able to insure that the data it contained would in time become fact. This was Bacon's "Shakespeare" group, who also comprised the original esoteric nucleus of modern Freemasonry. For further extension of this thesis, the reader is again referred to the works of Manly P. Hall and other similar writings. Mr. Hall's *The Secret Destiny of America* is especially recommended, though unfortunately it is now out of print.

A grasp of this viewpoint enables one to realize the possibility that the entire course of American history, including the establishment of the United States as the citadel of democracy, may have been predetermined and events carried out in accordance with a master pattern. The vast influence of the Masonic order in American affairs is cited as an indication of how such a plan might be executed. Conceivably it could even account for the incipience of *graham* flour!

If one wishes to indulge in flights of fantasy, one can easily do so by leafing through the Wither book. With a little aid from the imagination, the illustrations appear to become highly significant. For example, there is one which pictures a woman digging. Says the caption: "If thou thy duties truly do, of thy reward be hopeful too." Marie tells of the persistence of this particular page. Every time she would become discouraged, if she opened the book she would and this admonition staring her in the face. More than once it was solely responsible for her decision not to give up the quest.

Bruton Vault supposedly was brought to America under the supervision of Nathaniel Bacon, Sr. It may have been buried beneath the tower of the brick church in Jamestown, which was burned by followers of Nathaniel Bacon, Jr., during the rebellion of 1676. At that time the vault may have been removed to its present location, over which the first brick church of Bruton Parish was erected a few

years later. (Although Bruton Parish dates back to 1674, there is thought to have been no brick church until about 1683, the earlier edifices having been constructed of wood.)

Mention of Nathaniel Bacon here brings to mind a recent commentary in BACONIANA (January, 1950) on a letter from Mr. Johan Franco regarding "Bacon's Castle." (Mr. Franco, by the way, was at one time engaged in correspondence with Marie.) I, too, visited the present owners of Bacon's Castle, who met both Marie and Mr. Cunningham there in 1938. Though the old place is rich in historical interest, I encountered nothing to indicate it has any intrinsic connection with the Bruton matter. There has been some speculation that auxiliary vaults may have been buried on this property, but there is no evidence to support such an assumption. Since Bacon never owned the property, it seems unlikely he would have selected such a location for this purpose. Kingsmill would be a much more likely site, if indeed there are caches in addition to Bruton Vault.

Another question arises from Marie's assertion that Rockefeller interests have restored Stratford-on-Avon. Here, again, we have an example of her acceptance in good faith of rumours on which she has not personally checked. It may be that the Rockefellers are in some way involved in the financing of Stratford activities but if so they do not wish it known, for they have flatly denied any connection. On August 26, 1947 they wrote me as follows:

> The Rockefeller Foundation has not financed restoration projects and has no information which we can offer you concerning research restoration at Stratford-on-Avon. The Folger Shakespeare Library, in Washington, D.C., might be able to help you to information.

Strangely enough, the Folger Library subsequently denied me permission to use its research facilities. Investigating the Library's *raison d'etre*, I encountered biographical data on the late Henry Clay Folger, who accumulated what is called "the world's largest collection of Shakespeareana and books and manuscripts of that age." (It is interesting to note that it includes a considerable amount of Baconiana comprising heraldry, manuscripts and memorabilia as well as printed editions.) The article goes on to state that Mr. Folger's interest in the subject was first excited when, as a young man, he attended a lecture on the Shakespeare writings by Ralph Waldo Emerson. (According to Sir Edwin Durning-Lawrence, this same Emerson said of the Stratford man: "He was a jovial actor . . I cannot marry this fact to his verse.") And who was Mr. Henry Clay Folger? He was a president of the Standard Oil Company of New York! Still coincidence?

There has been some speculation regarding the possibility of access having been gained to the vault since 1938 via a subterranean tunnel. This is possible, of course, though the vault itself, being ten feet cube, could hardly be removed by such a means. The contents could be withdrawn, however, although there is no indication of any such activity. It is difficult to conceive a project of this magnitude

that would not attract attention. The floor of such a tunnel would have to be more than twenty feet deep and the passage large enough to accommodate at least a couple of men. Of course, there are basements nearby which offer opportunity for launching such an operation. There is also a highway underpass which has been rumoured a possible point of entrance. But this is several blocks distant, and I doubt whether the necessary work crew could be completely silenced concerning so lengthy and unusual an excavation.

While it may be that if the vault is ever unearthed it will be found empty, Marie's claim of having deduced the essence of the contents, if true, minimises the consequences of such a catastrophe. On the other hand, discovery of the vault intact would provide an excellent means of substantiating her conclusions and interpretations, or invalidating them, as the case might be.

At the present time the aforementioned Mr. Fred Cole is in Washington, D.C., where he is attempting to promote an official investigation of the entire matter. Presumably this would include a hearing in which the pros and cons of the controversy might be presented and a verdict officially rendered to settle the issue permanently. This seems a large order, but stranger things have happened and we wish Mr. Cole success in his efforts. The opposition he is bound to encounter is manifestly typified by an experience he had in 1948.

Cole sent letters to 110 nationally and internationally prominent persons, with more than half of whom he was personally acquainted. Each letter, politely requesting opinions and suggestions, was accompanied by a copy of *Foundations Unearthed* which the recipient was urged to read carefully. Most of the replies were ambiguous and vague. Not one of the 110 people offered any concrete suggestions although a few volunteered to be of service if called upon to help. Some missed the point completely, mistaking the nature of the appeal. An official of the *Saturday Review of Literature* erroneously concluded it was an entreaty to publish an article on the subject. An executive of Metro-Goldwyn-Mayer Pictures wrote that "while there is undoubtedly merit to the suggestion, this studio has so very much material in work and on the shelf that we do not feel it feasible to consider your proposal for the present." Mr. Cole's letter contained no "suggestion," nor any "proposal."

Excerpts from a few of the other letters follow. For obvious reasons, names are withheld, though many would doubtless be well known to the reader.

> As for being able to solve the world's ills with documents yet uncovered, that I doubt . . .
>
> I think of Masons as I do Elks, Moose, etc.: mostly social with just enough folderol, mystery, ritual and distinction to give the common man something to cling to beyond his dull, daily routine existence . . .
>
> I am a great admirer of the almost incredible human insight which many of the Shakespearian dramas exhibit, and of their superb craftsmanship, but have always felt that the question of who wrote them was intriguing but not important. And I do not believe

that any great works of human art written 350 years ago contain any universal formula for solving the problems of today. It should be the pride of each generation to solve its own problems.

It is all very interesting but I don't believe a word of it . . .

It certainly is ridiculous to think that Bacon or anyone else who lived three centuries ago could have anything concrete to hand down to this troubled era except in general philosophy and beauty of language. Add to that the preposterous supposition of the obscure, meaningless use of ancient symbols and the whole proposition takes on the aspect of a bad dream.

I have no use for flimsy retreats from realism. The answer is not in the past . . .

To us in the theatre, the name of Shakespeare has come to mean so much through sheer historic theatrical tradition that we have never welcomed any shadows being cast across that name. *To us Shakespeare is a god and we do not relish having our faith in him disturbed.*

Let us turn finally to the Masonic order as related to the Bruton matter. It is obvious that Freemasonry is vitally interested and involved. Since Marie's return from Williamsburg she has been visited by numerous members of the fraternity, all of whom have encouraged her in her work. She has been invited to lecture before many Masonic lodges, whose members invariably have been amazed at her profound knowledge of their symbolism. The foreword to *Foundations Unearthed* was written by Mr. Harold V. B. Voorhis, P.M., an outstanding Masonic author and scholar and a member of numerous Masonic grades and rites outside the pale of regular York and Scottish Rite Freemasonry, in which he also holds active membership. Mr. Voorhis states:

The writer of this work, Maria Bauer, of Glendale, California, is a young woman of high intellectual qualities who investigated the Bruton Masonic Vault depository data and its appendant and interlocking evidence of existence, as a natural sequence of her researches. Several talks with Maria Bauer have convinced me of the importance of her findings, especially in their relation to Freemasonry, and I have interested myself in the problem in the hope that a final solution may be effected.

The following pages give the results and conclusions drawn after a preliminary research, of one of the most important literary and Masonic discoveries ever made . . .

I have undertaken to introduce Maria Bauer to the Masonic scholars because it appears to me that we are on the brink of finding the answer to "from whence we came" . . .

The Supreme Council of the 33° A. & A. Scottish Rite of Freemasonry, Southern Jurisdiction, U.S.A., publishes an official organ called *The New Age*. In the April, 1948, issue there appears an extremely interesting article by A. Ueland, entitled *William Shakespeare*. While the author avoids any mention of the controversy, he presents evidence linking Masonry with Shakespeare beyond all doubt. Following is an extract from the article. I call particular attention to the final paragraph.

During the Elizabethan period, the Mermaid Tavern was a favorite rendezvous of the literati. It is believed that Masonic meetings were held there. The author of the Masonic ritual is unknown. Several English writers believe that Shakespeare was a member of the Masonic fraternity, and some think he had a hand in the preparation of its ritual. *The Book of Constitutions* (Masonic) edited by J. Anderson, emerged in 1723, one hundred years after the First Folio was printed. J. O. Halliwell in his book, *Early History of Freemasonry*, mentions: "that in all probability English Freemasonry in its present state was not introduced before the close of the sixteenth century."

Love's Labour's Lost, an early play, and *The Tempest*, his last play, contain many allusions to the craft. There is a reference to Masonry in Sonnet 80, dedicated to the theme of good fellowship as an antidote for the broils and conflicts of the world. Owing to paucity of space, only a few passages are quoted:

"Come swear to that; kiss the book."

Tempest (Act II, Sc. II, L. 141)

"And from the cross-bow plucks the Letter G."

Richard III (Act. I, Sc. I, L. 55)

"Doth any name particular belong unto the logding? . . 'Tis call'd Jerusalem."—*Henry IV*, Part 2 (Act IV, Sc. v, L. 234)

The dedication stone of the Memorial Theatre at Stratford was laid, during 1929, by Lord Ampthill, Pro Grand Master in England, with an old Egyptian maul used at Sakkara four thousand years ago. *Six hundred Masons were present in full regalia. The same ceremony was observed in* 1877, when the former theatre was built.

In the January, 1944, issue of the same magazine, we find an article called *The Future of Freemasonry*. Perhaps it tells why the order has not used its influence to effect a culmination of the Bruton matter:

. . . are we not taught to eschew politics in all our fraternal activities? Quite so . . .

It is true that they (Masons) can do nothing in an organized way, in the form of Lodges or Grand Lodges, and they should not try. But, as individuals, as personal workers in the cause of justice and liberty, as believers in fair treatment for all regardless of race, creed or color, they can do much, if they will be observe and think, and then act upon their convictions. And let us never forget that Masonry possesses the key to the fundamental solution of every problem we face, and to a better future for mankind. That key is ours, if we will but use it. Its name is Universal Brotherhood. Nothing less will suffice!

And so we await results of the efforts of individual Masons, of Fred Cole, of Marie herself, and of men and women of good will everywhere. Meanwhile, the secret of Bruton Churchyard remains a secret. We can speculate to our heart's content, but an answer of which we can be sure continues to be as elusive as ever. In the words of the poet Robert Frost:

We dance round in a ring and suppose,
While the Secret sits in the middle, and knows.

DID FRANCIS BACON DIE IN 1626?

Part II

By Comyns Beaumont

ASSUMING that Francis Bacon's real death did not take place in 1626 as the world was led to believe we have to turn shortly to such evidence as exists to indicate his continued life on earth. The various happenings before-hand strongly suggest when considered together such an intention, being aided and abetted by various trusted friends. His Will, from which his wife was disinherited; the handing over of his available assets to Sir Thomas Meautys, his closest friend, confidant, and Secretary, appointed as his Administrator; instructions to have his MSS. and papers sent to his so-called literary executor, Sir William Boswell, Political Agent and subsequently British Ambassador at the Hague, a convenient centre; his visit to Arundel House, Highgate, which he knew so well, then in charge of a caretaker, details assumedly of which he was acquainted, led up to the final tragedy of his death or the consummation of his intention to continue his life devoted solely to philosophy under a disguised name.

The leading part apparently played by Sir Julius Caesar, a famous physician and a friend of Bacon, the contradictory accounts of his sudden illness and alleged death, the absence of any account of his funeral, the few terse references to his death especially in view of his prominent public career, the eccentric memorial and wording in St. Michael's Church where he was supposed to have been buried, and finally the empty vault when opened as the Earl of Verulam personally informed Mrs. Henry Pott, present extremely suspicious circumstances when weighed up together. In every respect they raise serious doubts as subsequent happenings confirm.

The indications point so far to the Hague, in Holland, as Bacon's original escapist goal. There was the correspondence with the Queen of Bohemia, daughter of James I, who had settled in Holland with her husband, which suggested an invitation on her part to offer him a home or welcome him as a guest. There, too, was Boswell, in possession of his literary papers. Whether he sailed to the Hague disguised as a French friar may be surmise but there is also Mrs. Prescott's account of his escape disguised as a maid of Lady Delamere. In any case the claim is that he arrived there.

Parker Woodward, who probed so closely into the mystery of Bacon's continued existence, suggests that he lived with the ex-King and Queen of Bohemia for a while at least. He states as a fact that Sir Thomas Meautys, a military man and cousin of the Clerk to King Charles's Council, was in attendance upon the Queen of Bohemia in Holland.(1) Mrs. Bunten, in her work on the subject, showed that

(1) A brief account of the remarkable life of the Queen of Bohemia, daughter of James I, appears elsewhere in this number.

the "military man" Meautys, invited his civilian cousin to visit him in Holland in 1628. If Meautys were in Holland in those years, or even if on and off. it throws a strong light on his oft-debated letter of 1631.

This letter signed T.M. (Thomas Meautys) is addressed to "My all honrd Lord," and begins by saying that the writer "had almost sent an apology for opening a letter intended for some more deserving friend or servant of yours, (for the infinite disproportion between the Noble favours therein expressed and my disability any way to merit), I could not otherwise conjecture . . but now instead of asking pardon for a supposed error . . I come to render your Lopp all humble acknowledgment in soe surprising the poore endevors of yor unprofitable servant." He then goes on to relate the current news from Germany, of a great battle in which Tilly was mortally wounded and pursued by the King of Sweden, and of "bloody execution at Mackdeburgh." Then he continues, "At home we say Mr. Attor. General is past hope of being Chief Justice of the Common Pleas, for he is assured of it. The Attorney's place is now in competition between Noye and Banks . . . and Banks is the likest to carry it. . ." He concludes "I have more room in my heart than in my paper for my devotion and service to you Lopp . . my most honoured Lord. Your Lopps to serve you T.M."

The late Miss Sennett, from whose extracts I quote the above, mentions that the sacking of Magdeburg by Tilly was on 20th of May, 1631, and his defeat by Gustavus Adolphus was at the Battle of Brietenfeld on 17th September of the same year. Meautys was right in his prognostication regarding the Attorney General but wrong about Banks, for Noye unexpectedly got the appointment. As Miss Sennett truly remarks, the contents of the letter were such as would especially interest Bacon if he were then living on the Continent. The military campaign was within the near region of the Low Countries and the mention of the legal appointments were of a character mainly interesting to an eminent lawyer.[2])

The only question is to whom Meautys addressed this letter.

Meautys was a consistent and devoted correspondent of Bacon, and this letter is couched in his characteristically adulatory style to his chief, Francis Bacon. His abbreviation of Lordship by "Lopp" and "Lopps" for Lordship's, is found in other letters, as in one dated 1622 to Bacon as "yor Lopp" and your "Lopps in all duty and reverent affections. T. Meautys."

The letter was in Bacon's collection. It is included in the Gibson Collection preserved in Lambeth Palace Library, and is quoted on the last page of Montagu's *Life and Works of Bacon* (vol 12) which authority published it with the heading, "T. Meautys to Lord St. Alban." If it were not intended for Bacon, why was it preserved in Bacon's Collection?

Thirdly, the news Meautys passes on to his "Lopp", of military events at Magdenburg near Holland, and of legal gossip in London

(2) *Baconiana*, No. 125. Oct. 1947, p. 183.

are notably subjects of direct interest to Bacon especially, and indicate that his letter is to an Englishman, presumably a lawyer, who was at that time distant from the Hague or Dutch region but not in England.

'Fourthly, the absence of a name attached to the letter is highly significant. From 1626 onward, if then alive, Bacon had no proper name, and this letter was written over five years after his presumed demise. Had it been addressed to any living peer in 1631 Meautys would assuredly have addressed him by name. In Bacon's case caution was essential if such a letter were mislaid for it might become public property. In point of fact Bacon was probably in Paris at that time in relation to his literary labours, in which event Meautys, writing probably from the residence of the Queen of Bohemia, was sending this news to his beloved master then in Paris.

Parker Woodward, with a sleuth-hound scent for evidence in support of his contention that Francis Bacon was living "in Retreat" after 1626, states that he had a direct hand in another edition of his *Anatomy of Melancholy* published by Cripps of Oxford in 1628. He says.

> "Francis prepared the edition of 1628, inserted more biliteral cypher which he signed 'Francis St. Alban', furnished a frontispiece (the plate being engraved by a foreigner, C. le Blon) and added 102 extra pages. On one of these he stated, 'I will not hereafter add, alter, or retract. *I have done.*' Nevertheless he found himself obliged to prepare an edition in 1632 and again in 1638. No wonder that he said jocularly in the 1640 *Advancement of Learning*, that he was 'besieged with Melancholy in his declining age'."[3]

In 1929-30, continues Mr. Woodward, he was busy preparing his French Edition of the *Sylva Sylvarum*, printed in 1631. Here is further strong internal evidence of his existence. The personality behind this work in French, entitled *Histoire Naturelle de Mre. Francois Bacon, Baron de Verulan*,[4] *Vicomte de Sainct Alban et Chancelier d'Angleterre*, is one who uses the initials D.M. The work affects to be translated and published by Pierre Amboise, with the "Privilege du Roy", but the outstanding features of it were, a Dedication to M. de Chasteauneuf, signed D.M.; Address to the Reader, ("Epistre"); A Discourse on the Life of M. Francis Bacon, Chancellor of England, and other subjects by this "D.M." Parker Woodward suggests that the letters D.M. stand for "Democritus," Bacon's pen-name in the *Anatomy of Melancholy*.

The translator in this French "*Histoire*" or, nominally, *Sylva Sylvarum*, makes great play with Bacon's rank of Chancellor. Few of his own age were, and fewer since are, aware that from 1622 until 1657-8, Francis had been the *first and only* Lord Chancellor, an honour

(3) *Baconiana*, No. 59, 1917, p. 149.

(4) Woodward suggests that Bacon deliberately mis-spelt Verula*m*, in order to throw dust in the eyes of any suspicious parties.

specially granted him by James I. His successor, like his predecessors, was solely "Lord Keeper of the Great Seal." The date when another Lord Chancellor was given the title is of special interest for another reason as will be shown later.

D.M.'s Dedication is a gem of Baconian adulatory adornment. "Your name on the front of this work will make it last throughout centuries," he says to M. de Chasteauneuf, who was in England in 1629-30 on a special Embassy or Mission. D.M. would have the reader believe that he had found a copy of the Rawley *Sylva* of 1628, annotated by the author. "It would have been easy for this great man," he writes, "to have found a better pen than mine to have shown forth his Genius," having his tongue in his cheek as he penned these words eulogising himself!

In his "Epistre" D.M. claims this posthumous work to be as genuine as works published by the author when living, true enough in the sense if he yet lived! Bacon had, he continues, surpassed Aristotle, Pliny and Carden, and other ancients who had written on the subject. He (D.M.) had not followed exactly the order observed in the original English work, "because its matter seemed broken up rather by caprice than reason." This constituted a criticism of Rawley in the *Sylva Sylvarum* of 1628 although Rawley had copied Bacon's own Preface. D.M. continues, "I have deemed it necessary to add to or to take away many of the things that have been omitted or added by the Chaplain of M. Bacon, who printed in a confused manner all the papers published in his Cabinet. I say this so that those who understand English will not accuse me of inaccuracy when they encounter in my translation many things that they do not find in the original."

Surely here are very significant admissions. How could D.M. in 1631 know what lay in Lord St. Alban's secret cabinet in 1626, or what may have been concealed in it the "many things" which Rawley had omitted to use? How did he know that his Chaplain had printed in a confused manner "all the papers that he found in his cabinet"? The answer seems to be evident that no-one other than Bacon himself could possibly have been aware of these facts and have taken upon himself to correct and alter Rawley's work, who was yet living?

"The Discourse on the Life of M. Francois Bacon" is equally significant of the identity of the writer D.M. He tells the world that he was "great in birth and possessions"; that "many of his ancestors had left marks of their greatness in history" (the Tudor dynasty); "that he was born in the purple" and "brought up in the expectation of a great career"; that he had travelled in Italy and Spain and "saw himself to hold the helm of the kingdom." Who other than Bacon himself and the late King James could have had access to the letter he quotes of 1622, after his downfall, when he begged the king for financial aid? It was not printed before 1645. He concludes this most personal Discourse on himself with the words, "Here is what was the end of this great personage that England could alone place on a parallel

with the most excellent men of all time" (*de tous les siecles precedens*).

One other indication of origin was discovered by Parker Woodward, namely colons in the printers' ornament on the title page, and the tell-tale numerical digits of 33 and 157, on the title page and 287 on the last page of the "Epistre" among other indications of Bacon's Numerical Cypher. The number 33 of course, as all know, answers to Bacon, while 157 in Simple Cypher, and 287 in the "Kay" Cypher, give Fra Rosi Crosse. *All stamps the work as the output of Bacon himself in the years* 1630-1. No-one but he could have been acquainted with the inside facts in those past five years.

In succeeding years other personal activities are outlined by Mr. Woodward. He suggests that in 1632 Bacon edited the book of six Lyly comedies and supplied the lyrics not in the quartos; that he revised certain of his philosophical manuscripts, left them with Boswell for custody and were entrusted to Isaac Gruter who printed them as *Scripta Naturali* etc. in 1653. Nor must we forget the Gustavus Selenus, dated 1624, obviously a false date since the Duke Augustus only inherited the Dukedom of Brunswick in 1634, and the work is dated 1624. In 1632, Felius Deodate, an *avocat*, probably Bacon's French legal adviser, visited London from Paris, with a request that Rawley would prepare a Latin edition of certain of Bacon's works, a task completed in 1638.

Not the least significant of the French *Histoire Naturelle*, embracing the *Sylva Sylvarum* of 1631, was that it was the first work which purported to give the life of Bacon. The official one of Rawley did not appear until 1657, thirty-one years after this great statesman and lawyer, who for a period was virtually ruler of England, with Parliament completely behind him, had ostensibly passed away. Why was it held back for so very long? Was the reason that Rawley awaited the actual evidence of his death? It coincides with the period when on Jan. 13, 1657 Hyde, Earl of Clarendon was created a new Lord Chancellor, at Bruges or the Hague by Charles II, until then a title held in abeyance. Is it not highly probable that the Stuart kings were well aware of Bacon's existence in retirement on the Continent? Surely Charles II would have learnt through his aunt, Elizabeth, Queen of Bohemia, of Bacon's life in Holland, seeing that in 1661 she returned to England to the King.

Another point of interest is that Gilbert Wats, in his 1640 edition of the *Advancement of Learning*, containing the fullest details of the working of the Biliteral Cypher for the first time in English, openly refers to the French *Histoire Naturelle* of 1631. It has been contended by Baconian scholars that Bacon himself really edited this 1640 edition. We may note in passing that in 1631 Bacon was giving in disguise an epitome of his real birth and life, and that in 1640, then in his 80th year, anxious lest all his efforts to give to posterity the inside story of his life and labours for his country, should be frustrated through the failure of the discovery in the clues hitherto given, less fully in Latin in 1607, made it now available by explanation in the mother tongue. Yet curiously enough its secret was never discovered for another 250 years.

Another point of note is that in 1670, prefixed to the Third Edition of Rawley's *Resuscitatio*, Charles Molloy, in his Address to the Reader, speaking of Bacon, remarks that he no sooner sought and obtained his Royal Master's mercy, than he "made a holy and humble retreat to the cool shades of rest, where he remained triumphant above fate or fortune, till heaven was pleased to summon him to a more glorious and triumphant rest". He adds that "Nor shall his most excellent pieces, now after his death, be buried in oblivion". As Granvile Cuningham observed, "It is quite certain that prior to 1626 Bacon did not make a 'holy and humble retreat to the cool shades of rest'." (BACONIANA, No. 60, p. 234). He was summoned to the first Parliament of Charles I in 1625 and letters of his written in the early part of 1626 on public affairs, show that he was before the public much as usual. It was now, in 1670, after his actual death that his most excellent pieces were being brought out by Molloy.

Dr. H. A. W. Speckman, of the Hague, in his endeavour to trace Bacon's later existence, searched in old Rosicrucian works in the Library of the Masonic Society of the Netherlands. The first books which recognised the existence of the Rosicrucian Brotherhood were the *Fama* and *Confessio* (1614), and although published anonymously investigators concluded that they were the work of Joh. Valentin Andrae. This worthy, born in 1586, studied theology and became later pastor in Vachingen, Kalw, and Stuttgart. He was also tutor to the three sons of the Duke Augustus of Brunswick and Luneburg. Dr. Speckman discovered that Andrae, who was the author of many works akin to Bacon's, made use also of cypher methods like those found in the Bacon-Shakespeare works and in other cryptographic books. There is little doubt but that both were well known to one another in relation to Rosicrucianism.

Speaking of the Gustavus Selenus work, illustrating the methods of the Abbot Joh. Trithemius (referred to in the earlier part of this article), Dr. Speckman mentions a work entitled *Felix Consortius* 1663, containing biographies of learned persons, and on p. 125 it says, "John Baconthorpe, a Trithemius, and others call him Bacon." (BACONIANA, No. 62, p.40). Andrae composed a little book on Trithemius' work entitled *Opus Selenianum*.

After the education of the young princes of Brunswick was completed, an extensive correspondence was kept up between them and Andrae, published in 1654. In February 1647 he told them that he had bought a house in Stuttgart which he named "Domus Seleniana," and on 22nd of December of that year, 1647, he wrote to the three princes simultaneously about a particular person who from his mysterious allusions must have been very well known to them. He was of "high birth", and a man of "great learning and fame." He calls him Paulus Janischius, who ended his days in his 90th year, and who was born in Antwerp on 17th June 1558. He had suffered through envy and the malignity of others, an exile of over fifty years. In unfailing peace of mind he kept himself alive by sacred studies, musical recreation or handicraft work. He had written himself in

cypher letters many years ago artistically painted. Dr. Speckman thought he was Francis Bacon.

After much research a Paulus Jenischius was traced relating to a pastor born at Augsburg in 1602, where he died in 1648 aged 46 years, having had many children. Undaunted, Dr. Speckman still persisted in claiming that Paulus Janischius died in 1647 in his 90th year, and that J. Val Andrae "mystifies us intently," and that Paulus was born on 17th June 1558 was "a blind". The hypothesis is altogether far-fetched. It is possible, even probable that this Paulus Jenischius was a Rosicrucian and perhaps known to the Ducal family. If it had been Bacon, why should Andrae have wished to be so mysterious in writing to them when he could easily have explained him as Trimethius?

Taken all in all the accumulated evidence of Bacon's survival, as a sequel to his unsatisfactory alleged death and burial in 1626, cannot be placed aside as of no value. Dr. Speckman rendered useful service in tracing a close relationship between Joh. Val Andrae, the Duke Augustus, and Bacon apparently in a later period of the latter's existence than 1626. He also places on record that Augustus, Duke of Luneburg, became Duke of Brunswick-Wolfenbuttel, only in 1634; that he wrote his *Cryptography* as Gustavus Selenus—or fathered it—in 1634 or after, since only then did he inherit the full title. If, therefore, Trimethius were Bacon, he must have been living in that year or later.

What was Bacon's relationship with Andrae?

A portrait of J. Val Andrae, of Herrenburg, at the age of forty-two (1629) reveals a powerful looking man with dark hair, a long beard and moustache, wearing a ruff, which picture the late Mr. Bertram G. Theobald obtained from the present family of Herr Conrad Andrae, of Frankfort-on-Main. Can it be compared with a well-known portrait of the same man, with a lighted candle and an hour-glass at its foot, and the Cross of St. Andrew (supposed founder of Masonry), and a winged helmet above? Can they be one and the same person? Andrae died in 1654, aged sixty-eight. The aged man in the portrait looks considerably older than sixty-eight.

On the other hand, as the late Mr. Henry Seymour explained, the symbols all point to its representing Francis Bacon. The left tablet at its base contains the N (*Natalis*, birth) date; the right tablet the O (*Obitus*) the date. The candle emblem above the left tablet and an emblem of Death above the right one, with the hour-glass, through which the sands of time have yet to be completed, together with the significant device on top "Sufficit" (=90), suggested that the Master of the Rosicrucians yet lived, says Seymour, and was 90 at the time. He claimed in addition that the structure of the eyes and nose of the skeleton head below, indicated the letter F on the right, and B, left reversed. Above the head is the St. Andrews Cross, related to Rosucrucianism, and a winged helmet, as on the acknowledged Andrae portrait. Another similar portrait to this, but without the tablets or adjuncts below, bears the signature "Jo. Valencinus

Andrae D,'' and Miss Sennett remarked that it bore a strange comparison with Bacon's handwriting.

Seymour delved deeper than this. He noted that the year of birth (left) was curiously divided into two lines. The first, M.D.L.X. (1560), gives us the year of Bacon's birth (O.S.). The second line (right) XXVI, in alignment with the M.D.C. (1600) of the Obitus or right, united make 1626, the recorded death year of Bacon. The most conclusive evidence in Seymour's opinion however, was that the tablet (right) where we find the letters O.M.D.C. may be resolved into Francis Bacon by Cypher, *viz.*:

Reverse Cypher:	11	13	21	22=67=FRANCIS
	O	M	D	C
Simple Cypher:	14	12	4	3=33=BACON

The problem of Francis Bacon's actual death-date and also his final burial-place admittedly remains enshrouded in mystery, like the existence of his priceless manuscripts. Parker Woodward claims the date of his demise as in 1641, aged 81, which he reaches by certain cyphers giving that figure. Dr. Speckman, as shown, conjectures 89 in 1647, by doubtful reasoning. Mrs. Henry Pott was informed by a distinguished German Rosicrucian that he passed away at the ripe old age of 104. On the other hand we have the inexplicable delay in publishing his Life by his devoted chaplain Rawley until 1657, although tempted to issue it before, only comprehensible if his orders were to delay it until his actual death. This also has further support in a fact hitherto unobserved but of importance. On 13th January 1657, Charles II, at that time in exile at Bruges or the Hague, honoured his great supporter Edward Hyde, Earl of Clarendon, by bestowing on him the title of Lord Chancellor. The title was not an automatic one to the Lord Keeper of the Great Seal but a *personal* title bestowed by the monarch. *Bacon held it for life*, and the fact that Charles thus could create Clarendon is a strong indication that Bacon had lately died, and that the titular distinction was thus free to be bestowed on the King's great supporter. It suggests that Bacon died at the end of 1656, just before reaching his ninety-seventh year.

The Hon. Treasurer desires to acknowledge with thanks two donations to the Society's funds:

Mr. J. W. Cairns	**£2 2 0**
Mr. H. C. Breach	**£1 1 0**

THE FASCINATING ELIZABETH OF BOHEMIA

By Ann Plaskitt

"You meaner beauties of the night,
That poorly satisfy our eyes
More by your number than your light,
You common people of the skies,
What are you when the moon shall rise?"

THUS wrote Sir Henry Wotton of "The eclipse and glory of her kind", Elizabeth Stuart, the daughter of James I of England, a friend and supposed hostess of Bacon in his latter years.

This grand-daughter of Mary Queen of Scots has been called the most celebrated woman in Europe of her time. Fire, brilliance and endearing simplicity are some of the qualities ascribed to her. She was said also to be exacting, reckless but of a spirit which remained unquenched through all adversity. It was this invincible British spirit, her zest for life, besides the charm of her personality, that attracted to her, in impoverished exile, all the bright intellects of her day.

As a young girl in her father's court, her happy nature and her beauty brought her many admirers, including the Prince of Orange, Gustavus Adolphus, Philip III of Spain, and Frederick, the Elector Palatine. In order to strengthen the alliance of Protestant powers in Germany her marriage to Frederick was finally arranged in 1613, when she was barely 17, and solemnized in London with festivities and rejoicing. Many poems were written in commemoration of it, including the Epithalamion of John Donne.

The Prince and Princess entered Heidelberg in June 1613, and five years later, Frederick as leading Protestant prince was chosen King by the Bohemians. He and Elizabeth were crowned in Prague, but Elizabeth by her gay-hearted levity gave serious offence to the rigid Catholic citizens, and after a few months, on the defect of the Protestants at White Hill, she had to leave Prague in hasty flight, her life in imminent danger.

It is said that Elizabeth's coach had already started, and the second one was about to pull out in turn, when the door of the vehicle was wrenched open, and a "bundle" precipitated therein. The "bundle" was Prince Rupert, who had been left forgotten in his cradle, snatched up, and thrust upon the astonished travellers not at the eleventh hour, but at the fifty-ninth second.

Perhaps there was some truth in the words of Elizabeth's daughter Sophia, that she put her little dogs and monkeys before her children. Her grandmother Mary of Scots was also devoted to little dogs, as was Mary's brother in law Henri III, and there are instructions extant as to their travelling baskets being warmly lined.

The years after the flight from Prague would have been grim indeed without Elizabeth's invincible spirit. She had need of all her dauntless courage on that journey. She had left her home and all her possessions behind her, and her next child was expected in a few weeks time. But possibly her sense of adventure would sustain her through all. She and Frederick found asylum with the Prince of Orange at The Hague, but the money voted in England for her maintenance ceased after the troubles with Parliament, and she became dependent on foreign charity. The pension allowed her by the Prince of Orange ceased in 1650, and she sank always deeper into debt.

After the death of Frederick, her son Charles Louis regained a portion of his dominions, but could do little to support her, and refused her a home in the Electorate. Did he perhaps fear the impact of that unrestrainable spirit on her subjects.?

Her devoted friend and Counsellor, Lord Craven, laid his great wealth at her feet, without gaining for her any security. Possibly his "endearing simplicity" and her generous nature found the accumulation of debts all too easy. She was continually dunned for money by the tradespeople of Holland, and after the Restoration £20,000 was voted by Parliament for the payment of her debts. It is open to doubt whether these were ever liquidated, yet certainly Elizabeth herself never saw this money.

Through all vicissitudes her "court" attracted the intelligent spirits of the times—thinkers, soldiers, courtiers, ambassadors, adventurers. John Buchan has said that "The bankrupt Palatines dazzled Europe." Besides the compelling charm of Elizabeth herself, there were her sons Prince Rupert, and Prince Maurice and her four daughters; they counted as their friends Descartes, Leibrioz, the Duke of Montrose, Christian of Brunswick, Lord Carlisle, Sir Dudley Carleton, Sir Thomas Roe, and countless others.

After the Restoration she wished with all her heart to return to England, but Charles II, in spite of his affection for her, viewed the proposal unfavourably. However, in 1661 return she did, 48 years after she left it amid the rejoicings at her marriage. She died two years later and was buried in Westminster Abbey.

Of her thirteen children ten died childless. A daughter of her son Charles Louis married Philip of Orleans and became the ancestress of the elder, Roman Catholic, branch of the royal family of England.

Edward, her 5th son, also had descendants.

Her daughter Sophia married the Elector of Hanover, formerly the Duke of Brunswick, and became the mother of George I. How astonished would have been her buoyant spirit to view the grandson who sat upon the throne of the Stuarts!

PROSPERO BACON—THE PROPHET

By W. G. C. Gundry

ISAAC DISRAELI called Francis Bacon "The Servant of Posterity" and so indeed, he is. Did he not call himself "Buccinator novi Temporis"—"The Herald of a New Age"—the scientific age in which we now live. It is doubtful if any other human being ever formulated such a grand design for the conquest of Nature as he has left us in the "INSTAURATIO MAGNA."

His call was to the scientific world to advance the bounds of discovery by careful and systematic experiment. His pioneer work inspired the foundation in the reign of Charles II of the Royal Society. He expresses his aims in the admonition:—

"Our hope is to begin the whole labour of the mind again."

Oldenburg, the secretary of that institution, described as "stupendous" the success which his teachings began to have in the new order of things, in the preface to the collected "*Philosophical Transactions* of that body for 1672-77. And the poet Cowley was inspired to write of Bacon—

"Bacon like Moses, led us forth at last:
The barren wilderness he past;
Did on the very border stand
Of the blest promised land;
And from the mountain of his exalted wit,
Saw it himself, and shew'd us it."

As was written of the author of the Shakespeare Plays, "he was not for an age but for all time": Bacon says of his contribution to knowledge:—

"I have raised up a light in the obscurity of philosophy which shall be seen centuries after I am dead"

The vast range of Francis Bacon's mind envisaged not only the past and present, but glimpsed the "Delectable Mountains" of the Future, with the world as it might be when science had achieved the victories which he had in contemplation—such was his alluring vision!

In his "*New Atlantis*" he pictures a Scientific College for the advancement of learning such as was realised in the foundation of the Royal Society. Who can doubt that much of his "dreaming on things to come" has in fact become a reality in our own day, and that "the prophetic soul" of Francis Bacon was justified in his anticipations of scientific advancement.

What a pleasure it would be to take the Sage of Verulam and show him our modern achievements,—locomotives, motor-cars, aeroplanes, antiseptics, anaesthetics, radio, radar, and the vast strides medicine and surgery have made in the diagnosis and cure of disease.

The invention, and potential misuse of the Atom Bomb, which threatens the whole world like a modern sword of Damocles, would

have saddened him: he would have questioned whether our moral advance had kept pace with scientific progress. And there would, alas! be justification in his view. It is curious that in English History there have been two "bright particular stars" who have both done much for the advancement of learning, and who bore the same honoured surname—Bacon,—Roger and Francis; the First born at Ilchester in Somerset in 1214, and the second born in London in 1560-1. Both of these were beacon lights of science, and were prophetic in their anticipations of scientific advance.

Both were opposed to the conventional outlook of the schoolmen: Roger was actively persecuted: Francis revolted at the stranglehold which the Aristotleian philosophy had obtained: the ideals of the sciolists had become their idols!

Roger Bacon wrote in scorn of the pretensions of a rival:—

"His work has four faults:—
The first is boundless puerile vanity,
The second is ineffable falsity,
The third is superfluity of bulk,
And the fourth is ignorance of the most
useful and beautiful parts of philosophy."

Francis Bacon manifested his distaste for fruitless verbal quibbles in philosophic discussion when but a youth at Cambridge. Later, in "*The Advancement of Learning*" he wrote:—

"As water ascends no higher than the level of the first spring, so knowledge derived from Aristotle will rise no higher than the knowledge of Aristotle."

Roger Bacon prophesied and visualised inventions which would be realised in the future; ships which would be propelled without oars, bridges which would stand without supporting piers, self-propelled carriages, flying machines. The prophet Nahum also prophesies the coming of the motor car where he writes:—

"The chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken." Chap. 2, V. 3.

And again:—

"The chariots shall rage in the streets, they shall justle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings," Chap. V. 4.

Roger Bacon proposed that hollow cylinders, or globes, (filled with ethereal air?) should be used for the purposes of aerial ascent.

If we turn to Francis Bacon's "*New Atlantis*", we find the following:—

"We have also engine-houses, where are prepared engines and instruments for all sorts of motions: there we initate and practice to make swifter motions than any you have, either out of your muskets, or any engine that you have; and to make, and multiply them more easily, and with small force, by wheels and other means: and to make them stronger, and more violent than yours are; exceeding your greatest cannons and basilisks.

"We represent also ordnance and instruments of war, and engines of all kinds; and likewise new mixtures and compositions of gun-powder, wild-fires burning in water, and unquenchable. Also fire-works of all variety both for pleasure and use.

We imitate also flights of birds; we have some degree of flying in the air; we have ships and boats for going under water. and brooking of seas; also swimming girdles and supporters. We have divers curious clocks, and other motions of return, and some perpetual motions. We imitate also motions of living creatures by images of men, beasts, birds, fishes and serpents; we have also a great number of other various motions, strange for equality, fineness and subtilty."

Bacon in this sketch of Solomon's House in "*New Atlantis*" gives a prophetic view of what was later to become "*The Royal Society*."

Bacon sought in his "*Novum Organum*" and "*The Advancement of Learning*" and other of his works, to find a short cut to the elucidation of Nature's secret by means of experiment, and his Inductive Method, which he carefully urges in his "*Natural History*" where he deals with the experimental side. Many roads lead to Rome, or Illyria, but there is usually a shortest route available; also, the means used are a determining factor in the time taken to arrive:—A snail takes 73 hours to travel one mile, the Meteor jet-plane six seconds!

And although "to travel hopefully is more than to arrive", according to Robert Louis Stevenson, there is still satisfaction to be obtained in arrival—in the accomplishment of one's object.

Dr. William Rawley, Bacon's first and last Chaplain, states that Bacon had composed a book called "*Abcedarium Naturae*" the "A.B.C. of Nature", and notes it as having been lost. What an interesting book this would have been to read, if it had survived! We may perhaps assume that this book contained the results of experiments, and embodied what Bacon described as *FORMS* in Nature! By means of it no doubt, to judge by its title, Bacon hoped to spell out the secrets of Nature: possibly after mastering the A.B.C. he would have proceeded to compile a Dictionary of Nature! This A.B.C. "was builded up far from accident", but rather with a fixed design.

"In nature's infinite book of secrecy a little I can read."
(Ant. and Cleo. I, 2.)

Bacon's idea seems to have been to obtain a knowledge of the inherent principles in matter, and its relation to energy—its *Form*:

"For nothing is so subtle and abstruse, but when it is thoroughly understood and published to the world, even a dull wit can carry it."

I now quote from Robert Leslie Ellis's *General Preface to Bacon's Philosophical Works*: He writes:—

"Every atomic theory is an attempt to explain some of the phenomena of matter by means of others; to explain secondary qualities by means of primary."

And this was what Bacon himself proposed to do in investigating the *FORMS* of simple natures.

Bacon commends Plato and Parmenides for affirming: "that all things do by scale ascend to unity." Mr. Spedding, Editor of Bacon's *Philosophical Works*, says of Bacon's philosophic system:—

> "Of this philosophy we can make nothing. If we have not tried it, it is because we feel confident that it would not answer. We regard it as a curious piece of machinery, very subtle and elaborate, and ingenious, but not worth constructing, because all the work it could do may be done more easily another way."

Writing of Shakespeare Hazlitt observes:—

> "If we wish to know the force of human genius, we should read Shakespeare. If we wish to see the insignificance of human learning, we may study his commentators."

Even in the misunderstanding of Shakespeare, and his contemporary Bacon, there appears to be an interesting parallel! Bacon declares himself to be a trumpeter, *not* a combatant, his object was to point the way to storm the strongholds of Nature, and to occupy her castles. To conduct such a campaign it was necessary that he should keep his eyes fixed on the future lines of advance from the Atom to Arcturus! It was this capacity for looking into the future which gave him his prophetic vein.

If Bacon, the philosopher, thus manifested the attributes of a prophet we should expect the dramatist, Shakespeare, his *alter ego*, to show similar qualities in one or more of his plays.

It need not, therefore, surprise us when we find that in "*The Tempest*" there are indications of this prophetic vision. The play itself is planned on a vast, on a cosmic scale, and a good deal has been written about it with this point of view to the fore—notably in Mr. Colin Still's "*Shakespeare's Mystery Play, A Study of The Tempest*," (1921); and Mr. W. F. C. Wigston has elborated this aspect of the same play in his "*Bacon, Shakespeare and the Rosicrucians*" (1888).

It seems to be generally agreed both by the orthodox and heterodox, Shakespeareans and Baconians, that in the person of Prospero the dramatist displays himself.

"*The Tempest*" is said to be the last play written—it did not appear until the First Folio appeared in 1623,—and it takes first place in position in that publication. It may be that this fact is of great significance, and that it is indeed the poet's literary testament. As Wigston writes:—

> "Bacon has presented us with a system of philosophical plays, which shall exemplify his inductive philosophy."

In this personal dramatisation the poet-philosopher reveals his character and aspirations, and he appears to project himself into a world where science has come into her own. It is true that the island of Prospero "is full of noises," as full, indeed, as *Shakespeareana* is of varying interpretations of the Plays by the eminent commentators

who seek to explain to the public what the draamtist means, or what he does not mean, or even, what he should mean.

On the other hand Professor Wilson Knight writes very reasonably in his *"The Crown of Life"*:—

> "Prospero is the great composer whose implements are natural forces and whose music is the music of creation . . . . He is, however, still labouring, not for himself, but for Miranda (wonderful woman); for the new thing not yet matured, for new worlds as yet unborn."

Was not this also true of Francis Bacon who worked for "The relief of the human estate"? What a noble ambition, and how far removed from Macaulay's caricature of Bacon,—that historian preferred rhetoric before truth—a veritable Vitruvius of biographical fiction—an architect of vilification!

In concealing his identity under the pseudonym "Shake-speare", Bacon was deliberately making a sacrifice to further his plans of administering his philosophic medicine in the disguising jam of Drama!:—"He laid great bases for eternity"! As Nicholas Berdyaev cites in *"The Destiny of Man"*:—"Creative activity always involves sacrifice".

In examining the play which heads the First Folio, *"The Tempest"*, let us consider the propriety and the significance of the name of the chief character, Prospero. "Prospero" means "I make happy". How appropriate a description of Bacon, and also, of the Father of Solomon's House in *"The New Atlantis"*, who "had an aspect as if he pitied men". Bacon writes in his preface to *"De Sapientia Veterum"* (*of The Wisdom of the Ancients*) referring to these myths:—

> "Then again there is a conformity and significancy in the very names which must be clear to everybody."

To touch on the exoteric side of the play:—It is usually assumed that it contains references to contemporary events.

In 1610 a fleet was dispatched to the West Indies to trade and to assist in founding a colony in Virginia. Bacon, the Earl of Pembroke, one of the "incomparable pair" to whom the First Folio was dedicated, and other young lords, were engaged in the enterprise. Their ship "Admiral" encountered severe storms and was wrecked on the Bermudas, "still vexed Bermoothes". It may be that the name of the ship has been reproduced in the play in the name Miranda, which means as had already been said, translated literally, "wonderful woman." Prospero himself personifies the scientific musician who can do wonderful things by his art, things, indeed in some cases similar to what is now accomplished in Modern Science. Ariel, for instance, is a master of flight: "the island is full of noises". without a visible cause, much in the same way as Radio produces sounds from a distance, without our being able to see the origin of these manifestations:—

> "And those musicians that shall play to you
> Hang in the air a thousand leagues from hence:
> And straight they shall be here sit and attend".
> K. Henry IV. Part 1, Act III, Sc. 1.

I am indebted to the late Mr. Henry Seymour for this quotation which he published in a former issue of "BACONIANA" with the caption: "Shakespeare and Wireless", I think, or "Shakespeare and the Radio". The former I believe was the title.

The steady pursuit of Truth was Bacon's aim, even if it led, to use the tag of the compositor in a printing house, "out of the window". Ignorance he abhorred—in his opinion the revenues of ignorance were not bliss, and no proverbial inversion could make folly wise.

"O thou monster ignorance"

L.L.L.Act.V., Sc. 2.

In the epilogue of "*The Tempest*" Bacon writes as its last line:—

"Let your indulgence set me free"

The last line of the play itself begins with the injunction:

"Be free,....."

Mr. Colin Still, to whose book allusion has already been made, comments as follows on the meaning of the Epilogue:—

"Those commentators are undoubtedly right who insist that Prospero here represents Shakespeare himself. But, while I agree so far, I dissent from the ordinary view that this closing speech contains simply the poet's intimation that his labours as a dramatist are ended.

I suggest rather that Shakespeare having written a profound allegory, designed the Epilogue for the express purpose of pleading for *release* in the special sense of interpretation".

Interrpetation of what? Mr. Colin Still disclaims any intention of suggesting that "The Tempest" is the work of Francis Bacon, but I would like to suggest that the Epilogue serves the purpose of asking the reader to interpret the play in the terms of Bacon's stupendous dramatic-philosophic-play-system in which he endeavoured, and still endeavours, "to purge the infected body of the world". It is perhaps a significance in connection with this word "free" to remember that the numero-alphabetical equivalent of the word equals Bacon; both add up to thirty-three! It should be remembered that the Elizabethan Alphabet had only twenty-four letters, I. J. and U. V. being taken as one letter.

It was written of St. Francis of Assisi:—

"His dearest desire was ever to seek among wise and simple the means to walk."

We read that Bacon lit this torch at every man's candle, and did not condemn the opinions of others, but mended their speeches when he had occasion to repeat them. What was written of St. Francis might also be applied to Francis of Verulam.

As if to emphasise the prophetic nature of his outlook, and what he had in mind to confer on his beneficiaries in future ages, the title-page of "*The Advancement of Learning*" (1640) bears the following quotation from the prophet Daniel (Ch. 12, v. 5) in Latin:—

"Multi pertransibunt et augebitur scientia"

("Many shall run to and fro and knowledge shall be increased")

This, of course, refers to the "Latter Days" in which we live.

This quotation also appears in the 1740 edition of this work; it may also do so (and probably does in the complete work) in the 1674 edition though in my copy it does not,—this may be owing to a missing leaf—my copy of the latter edition contains a portrait of Bacon which appears to have been stuck on to a blank page.

In a letter to Father Fulgenzio (or Fulgentio) Bacon writes:—

> "These things [the *Instauration*, or Restoration of the Sciences] require some ages for the ripening of them"

Dean Church in his "*Life of Bacon*" states that he lived in the constant and almost unaccountable hope that his life would be understood and greatly honoured by posterity. George L. Craik adds this tribute to his memory:—

> "There is something about him not fully understood or discerned which, in spite of all curtailments of his claims in regard to one special kind of eminence or another, still leaves the sense of his eminence as strong as ever."

Archbishop Tenison in "BACONIANA" (1679) makes this appeal to posterity:—

> "Posterity I hope will do his Lordship honour and benefit to themselves in a large and more accurate collection of his works."

Bacon in a letter dated 6th June, 1621, written to Count Gondomar, the Spanish Ambassador, says, and in this gives a glimpse of his aspirations:—

> "Now that at once my age, my fortunes, and my genius, to which I have hitherto done scant justice, call me from the stage of active life, I shall devote myself to letters, instruct the actors on it, and serve posterity. In such a course, I shall, perhaps find honour. And I shall thus pass my life as within the verge of a better"

And again, on another occasion, he writes:—

> "And since I have lost much time with this age, I would be glad, as God shall give me leave, to recover it with posterity."

Bacon is constantly keeping his eyes fixed on future ages, and he indicates in his writings that his work will be of benefit to posterity.

Spedding in his preface to the "*Parasceve*" may be quoted with advantage in this connection:—

> "But if I may trust Herschel, I must think that it is the Galilean philosophy that has been flourishing all these years; and if I may trust my own eyes and power of construing Latin, I must think that the Baconian philosophy has yet to come"

Bacon seems to confirm this view where he writes at the conclusion of his "*Advancement of Learning*" (1674):—

> "Surely I suppose it may be justly objected to me, that my words require an Age, a whole Age perchance to prove them, and many Ages to perfect them."

Bacon constantly keeps us guessing! and this is not surprising in view of what he says in regard to leaving the Key (or clavis) to his system to a private succession. Mr. Wigston, that erudite writer

on Baconian matters, to whom we owe so much, in his "*Bacon-Shakespeare and the Rosicrucians*" writes:—

> "One thing is plain: in Bacon's system and works there is something incomplete, something that even his editors, like Ellis and Spedding, are at a loss to explain; an air of mystery and enigma (otherwise unnecessary), obscure references to art, to philosophical play systems, idols of the theatre, joined with a most extravagant faith in relationship to posterity. He writes as if he were going to reveal a world to us, and to put his system to a test, upon some model or exemplar, some copy of the universe."

In a letter to King James Bacon writes:—

> "I shall perhaps, before my death, have rendered the age a light unto posterity, by kindling this new torch amid the darkness of philosophy."

Is there no mystery about Bacon? His works on philosophy are full of hints and breathe innuendo and mysterious implications. In "*The Advancement of Learning*" and generally he is never tired of quoting Solomon:—

> "The glory of God is to conceal a thing, but the glory of the king is to find it out"

Can it be that, as Spedding has surmised, that the Baconian philosophy is still to come?

It may be that Bacon's eyes were fixed on a century in the future more distant from his own time than ours is, in which a complete revelation of his system was destined to occur. If I may venture to introduce the vexed question of the "Bi-Literal Cypher" as deciphered by Mrs. Elizabeth Gallup. I will quote some of her decipherings which appear to bear on Bacon's faith that posterity would appreciate his labours for it. The following appears to have been deciphered from "*Two Gentlemen of Verona*" if I have read the reference aright.(1)

> "And 'tis to posterity I looke for honour, farre off in time and place, yet should fame sound her sweet ton'd trump before me here and at this time"

—And again in "*The Winter's Tale*":—

> "And as I keep the future ever in my plann, looking for my reward, not to my time and countrymen, but to a people very far off, and an age not like our owne, but a second golden age of learning, so keep your owne thoughts on a day to be, when all these workes being seen of men, your fame, with mine shall ring th' earth around and eccho to th' Ages that are still farre down Time's shadowie waye. Truth shall come forth at your word, and lay these cerements aside, as Lazarus, when he hear th' Master speak arose".
>
> St. Alba'.

(1) This applies to the other quotations from Mrs. Gallup's "*The Bi-literal Cypher of Sir Francis Bacon*" (1901): they are a little obscure to me, my fault perhaps? W.G.C.G.

And to give a final quotation from Mrs. Gallup, deciphered from *"Novum Organum"* :—

> "I have lost therein present fame that I may out of anie doubt recover it in our owne and other lands after many a long year. I think some ray that farr off golden morning, will glimmer even into th' tombe when I shall lie, and I shall know that wisdome led me thus to wait unhonour'd, as is meete, until in the perfected time,—which the Ruler, that doth wisely shape our ends, rough hewe them how we will, doth even now knowe,—my justification bee complete."

It is interesting to observe a parallel between Bacon's open utterances and his deciphered ones, in his prophetic appeal to the judgment of Posterity and his often expressed, or implied faith that after ages would greatly honour him. He writes somewhere:—

> "And whether I shall have accomplished all this I appeal to future time."

And again, he concludes his *"Advancement of Learning"* :—

> "It is enough for me that I have *sowen unto Posterity, and the immortal God*, whose divine Majesty I humbly implore through his Son and our Saviour, that he would vouchsafe graciously to accept these and such *like sacrifices of Humane understanding seasoned with Religion as with salt, and incensed to His Glory.*"

In the above quotation I have followed carefully the italics, which may be, and probably are, of significance. This then is the seer, the prophet, who wrote in his Will:—

> "For my name and memory, I leave it to men's charitable speeches, and to foreign nations, and the next ages".

Philosopher, Prophet, Poet!—Poet, Prophet and Philosopher!

The Francis Bacon Society stands for a principle of world-wide importance. Bacon is recognised as the greatest world philosopher, of post-Christian times, who can only be compared with such giants as Plato, Socrates, Aristotle, and others, and in many ways ahead of them.

In addition he wrote the Shakespeare Plays as one only of his aims, mainly as a means of teaching history in his own era, of which the then world was profoundly ignorant. He elevated thought and idealism to the highest points.

Those who wish to see justice done to this great Englishman should join the Francis Bacon Society. Please apply to the Hon. Secretary.

THE NUMERICAL CYPHER IN SPENSER'S WORKS.

"I varied my stile to suit different men, since no two shew th' same taste and like imagination." An extract from Mrs. Elizabeth Wells Gallop's Bi-literal Cipher.

The works of William Shakespeare only go back to 1591 when Francis Bacon would be 31 years of age. But one of the works ascribed to Edmund Spenser was published in 1579/80. It is *The Shepheardes Calendar* and although this first Edition was published anonymously in the same way as the early Shakespeare Quartos, it was issued with other poems in 1611 as by "Edm Spenser."

Did this early book contain Francis Bacon's Cypher Signatures? for in 1579 Bacon would have only been 19 years of age. But in 1576 he was sent to France with the English Ambassador Sir Amias Paulet, returning in March 1578/79.

In his *Advancement of Learning* from the passage on Cyphers, Bacon says "We will annexe an other invention which in truth we devised in our youth, when we were in Paris". From this it is obvious Bacon had studied ciphers before 1579; therefore if he wrote *The Shepheardes Calender* and not Edmund Spenser he probably signed his earlier works in the same manner he did the Shakespeare Plays.

The difficulty is that there are practically no Facsimiles of Spenser's works, and books can only be studied in the British Museum or other libraries where originals can be found. Later Editions such as that by the Revd. Alexander Grosart 1882 state that "the text has been reproduced in absolute integrity, but in a limited number of cases, misprints and other over sights of 1597 have been corrected". Exactly as in any Modern Edition of Shakespeare's works, beacon lights to the decipherer have been extinguished by the well meant efforts of the reverend gentlemen.

The slightest alteration of Spelling or of the type used may simply wreck a Cypher. As an example, on the very first page of *The Shepheardes Calendar* the Beacon Light is the turnover word "THE" which should have been "THO" as the first line of the next page runs:—

Tho to a hill his faynting flocke he ledde; in the text reproduced in *Absolute integrity* there is no turn over word at all. One cannot blame the Revd. Alex B. Grosart for omitting it for why should he attach the least importance to such a detail be it THE or THO or neither?

The verse on the first page of *The Shepheardes Calendar* signed "IMMERITO" begins, "Goe little booke, thy selfe present as child whose parent is unkent." This little book was published in 1579 and the following year Edmund Spenser was sent to Ireland, where he remained for the greater part of his life.

Curious coincidences in the lives of Edmund Spenser and William Shakespeare suggest a controlling hand in each case.

(a) We know little of the life of either poet
(b) First work published anonymously
(v) When their name first appears on a book both leave London. Shaksper buries himself in the small village of Stratford and Spenser goes to Kilcolman, which Grosart calls Semi-banishment.
(d) Both men produce new works 7/10 years after they were dead.
(e) No manuscripts exist in either case.

Now to the evidence of Cypher:
Signatures can be found in this "little booke". In the title page the
3rd line contains 39 letters or F. Bacon
7th line contains 33 letters or Bacon
The next two contain 39 letters
and the Printers foot-note two each of 56 or Fr. Bacon
and on the full page a count of 157 words, giving us FRA ROSI CROSSE

Take now the first page of the *Shepheardes Calendar*:—
the first two lines have 39 letters—F. Bacon;
the last paragraph 157 letters—Fra Rosi Crosse;
and the last line and signature IMMERITO exactly 33 letters.

In the second line of the last paragraph the first letter is a Capital S in Roman type, all other letters in the whole verse of 18 lines being Italics. This was Bacon's normal procedure used all through his life, a wrong Fount to direct attention to a count. If that Roman letter had been an Italic as it should have been, there would have been 158 letters a count of no Significance.

The Signatures continue on the last page of the general argument, the last paragraph of 4 lines containing exactly 287 letters giving Fra Rosi Crosse (Kay Cypher) whilst the last verse in the book is signed 100 words i.e. Francis Bacon (67 and 33) and the last 2 lines 56 letters (Fr. Bacon). All these symbols tell their story.

The Faerie Queen, the most important work ascribed to Spenser was published in 2 parts ; Part 1 of this poem, giving Books I, II, and III, was issued in 1590. There was no name on the title page as was the case with *Venus and Adonis* and *Lucrece* (issued in 1593-4). The Dedication overleaf was signed as by Ed Spenser.

As regards Part II, Books IV, V, VI appeared in 1596 with Ed Spenser on the title page. This page speaks of 12 *books but only* 6 *were published during Spenser's* lifetime, but 2 Cantos of Mutabilities were added in 1609, 10 years after his death.

The title page of the 1st part of the *Faerie Queen* bears 2 numerical signatures 39 F. Bacon and 111 Bacon (Kay).

On the second page of that rare copy in the British Museum there are exactly 111 large type letters.

The last page of the poem has 3 signatures, as follows: 1st line, 39 letters; F. Bacon; 143 Roman words in all F. Bacon (Kay) and the broken verse 39 words (F. Bacon).

The 2nd part of the Book has a count of 111 (Bacon, Kay Cypher) on the title page.

The 1st page of the poem 157 words (Fra Rosi Crosse).

And on the last page 39—F Bacon, 100 Francis Bacon and 111 Bacon (Kay).

The 1609 Folio of the Faerie Queen published after Spenser's death and after Bacon became a Knight has a count of 100 and also the Knighthood signature 311 Francis Bacon Kt (Kay) and the total Italic letters 56 (Fr. Bacon.).

The two Cantos of *Mutabilitie* bear evidence of several signatures 129 Francis Bacon Kt (simple cypher) 39 F. Bacon and 56 Fr. Bacon.

Observe another method often used by Bacon to call attention to a count. Page 353 has a heavy dot after the figures and a spelling mistake "unperfite" Minshew's Dictionary published in 1625 gives two spellings of this word "Imperfect" and "Unperfect" but not "Unperfite" our old friend the intentional error to call the attention of the Decipherer. The very last page has on it only the publisher's name but this occupies exactly 39 letters.

The 1611 Edition of the *Faerie Queen* has just 33 words on the title page and two other counts of 33 letters.

The first page has exactly 287 Roman words (Fra Rosi Crosse, Kay) and the last verse on the last page 287 Roman letters and 33 Italic letters.

Was this man's name Spenser or Spencer? His monument as shewn in the 1679 Edition of his works say it was Spencer so does the Monument in Westminster Abbey, also the Title page of *Colin Clouts Come Home Again*. What was his real age? the engraving says he was born 1510 but the restored Monument in the Abbey says he was born 1553..

"*Foure Hymnes*" was published in 1596 and was dedicated "To the Right Honorable and most Vertuous Ladies the Ladie Margaret Countess of Cumberland and the Ladie Marie Countess of Warwicke." There are 27 other beautiful and vertuous Ladies or Honorable Gentlemen to whom poems were dedicated under Spenser's name. Francis Bacon brought up at Court would know them all: but Spenser in the Backwoods of Ireland without even a Whos Who or Debrett's Peerage would be rather at a disadvantage!

These factS can be confirmed by anyone taking the trouble to count the letters in original editions obtainable by any student desirous of discovering the truth and not blinded by preconceived theories.

EDWYN SWAY DROOD.

ALICE BARNHAM—BACON'S GIRL-WIFE

By Ella M. Horsey

MR. EAGLE, in his article on *Alice Barnham: The Wife of Francis Bacon* (Baconiana, Spring, 1951) is evidently under the impression that Alfred Dodd states categorically that the lady's second marriage was a deliberate blind, and that she died soon after. It will be apparent from the passage quoted below that this is not the case; he gives the date of her death correctly as 1650, and prefaces his remarks on her second marriage with the words "Many believe." In a note on p. 170 of *The Martyrdom of Francis Bacon* we read:—

"At the age of sixty-six, Francis Bacon, as whispered secretly in his *Sonnet-Diary*, 'died to the world' on Easter Sunday morning. Many scholars believe that he did not actually die—he fled. He went to the Continent and for some time lived under the protection of the Queen of Bohemia. His wife quickly married again. She separated from her husband, and gave him an allowance so long as he did not claim marital rights. She died in 1650. Like everything else connected with Francis Bacon, the end of his married life is veiled in mystery. Many believe that Lady Bacon connived at his escape and that her marriage within a few days of his 'decease' was to throw dust in the eyes of his enemies. No one knew better than 'Lady Alice' the greatness of her husband, his real identity and the secrets of his life and work. He leaves this record of her in the Sonnets; she was

'Fair, kind and true'.

He passes that lovely tribute to her for publication in 1625. It furnishes proof that the codicil to his Will, which cuts out certain bequests to her, 'for great and just causes', was not on account of her alleged infidelity—as many writers have supposed. There are other reasons—very great and just ones which need not be discussed here."

On p. 142 of the same work, a note under the heading "The Wife of Francis Bacon, Alice Barnham" consists entirely of extracts from *The Life of Alice Barnham* by A. Chambers Bunten, mentioned by Mr. Eagle. Her book, as he notes, is well worth reading, but although she states in her preface that "Every endeavour has been made that dates should be correct", she makes no claim that her estimates of Alice's character and tastes are supported by documentary evidence. In fact, so many of her statements begin with the words "We gather", "Probably", "No doubt", Perhaps", etc., that the reader is reminded of Stratfordian biographies of William Shakespere.

Where are the proofs that Lady Bacon inherited her mother's violent temper? Where that she was extravagant in her love of finery? The fact that *at the age of fourteen* she was married in cloth of silver with gold ornaments could only prove that those responsible for ordering her wedding dress were extravagant. In an imaginative reconstruction of the scene, Mary Sturt, in her *Life of Francis Bacon* says:—

"On May 10th, 1606, Bacon was married at the Chapel of St. Marylebone. A pretty country wedding and it is to be hoped that the sun shone as they rode out between the green hedgerows. Francis and Alice would have all the pageantry of the time, for the bridegroom loved it; and the wedding-ring, which was jewelled then before the Puritans turned

it to plain gold, was doubtless as bright and shining as he could procure. For their subsequent adornment, Bacon made such preparations that the gossips of the day noted it.

" 'Sir Francis was married yesterday to his young wench in Maribone Chapel. He was clad from top to toe in purple, and had made himself and his wife such store of fine raiments of cloth of silver and gold that it draws deep into her portion.' "

Why was it "inevitable that a marriage between such a girl of fourteen—a mere child—and the K.C. philosopher and poet was doomed to failure"? Such was not Mary Sturt's opinion.

"The marriage was, by the standard of the time, a very suitable one", she writes. "We should think the disparity in age over great, for Bacon was 46, but that was in accordance with custom . . . With his wife he seems to have lived in peace and quietness. There was no scandal and Bacon seems to have been condemned as a subject for biography because he had no private life . . . He seems to have been contented with his marriage and we hear no word of friction, disloyalty or unkindness . . . A letter which deals with a piece of business but which illustrates both Bacon's friendly tone and the way in which he could allude to his marriage is worth quoting:

" 'Your loving congratulations for my doubled life, as you call it, I thank you for. No man may better conceive the joys of a good wife than you yourself, with whom I dare not compare. But I thank God I have not taken a thorn out of my foot to put it in my side. For as my state is somewhat amended, so I have no other circumstance of complaint. But herein we will dilate when we meet, which meeting will be much more joyful if my lady bear a part in the music, to whom I pray let me be commended.' "

There would seem no reason to think that the marriage was not going smoothly because of Lady Pakington's letter to her son-in-law. She was infuriated because, after leaving her home in a violent temper after a scene with her husband, Sir Fran. is would not take her part, as she had expected.

"Finding that her son-in-law utterly refused to have anything to do with a woman whose husband had turned her out, she hinted that, s he had treated his mother-in-law in this heartless fashion, that perhaps someday he would also turn his wife out of doors, which strange prophecy came true to a certain extent." (A. C. Bunten).

The last paragraph seems to have no foundation in fact.

Bacon replied: "Madam, You shall with right goodwill be mad acquainted with anything that concerneth your daughter if you bear a mind of love and concord, otherwise you must be content to be a stranger to us; for I may not be so unwise as to suffer you to be an author or occasion of dissension between your daughters and their husbands, having seen so much misery of that in yourself.

"And above all things I will turn back your kindness in which you say you will receive my wife if she be cast off; for it is much more likely we have occasion to receive you being cast off, if you remember what passed . . ."

These words surely point rather to Bacon's desire to shield his young wife from worry and annoyance than to any rift in their happiness.

The idea that reference to a separate household staff at Gorhambury indicates their living apart is surely unfounded, since the entire staff there would not be transported to York House whenever a change of resid nce was made.

The fact that there is no allusion to the Viscountess St. Alban's presence at her husband's 60th birthday celebration—Mr. Eagle gives the date, by an oversight, as 1560 instead of 1621—could be explained by her prescence having been taken for granted, or that the affair was a Masonic banquet, as has been suggested. In any case, the couple were still living together in December of that year. Mr. Dodd quotes the *Petition of the Lord Viscount St. Alban, intended for the House of Lords*, and gives the date, in a note on another page, as Dec. 1st, 1621. In it Lord St. Alban begs to be released from house arrest at Gorhambury and offers various reasons for his petition, the last mentioned being "that which is one of my greatest griefs, my wife, that hath been no partaker of my offending, must be partaker of this misery of my restraint."

If his wife held so large a place in his thoughts in the midst of his own discomfort and misery, while she, who was free to leave Gorhambury when she would, elected to share his exile, it does not look as if the marriage could be described as a failure.

The "great and just causes" for altering his will are not far to seek when one remembers the valiant attempts Bacon made to pay off some of his debts after his fall, on a very much reduced income with a fine of £40,000 hanging over him.

In 1622 he wrote to the King:—

"Mine own means, through mine own improvidence are poor and weak . . . the grants which I have had from your Majesty are either in question or at courtesy; my dignities remain, marks of your past favour but burdens of my present fortune; the poor remnants of my former fortune in plate and jewels I have spread upon poor men to whom I owed, scarce leaving myself bread."

Lady St. Alban was left very well off as it was, and according to Mrs. Bunten, on Lord Alban's death "his widow came into a considerable amount of money, though of course she would have been a much richer woman had her husband retained his portion as Lord Chancellor to the end of his life.

"He had made considerable provisions for her and safe-guarded her interests as far as possible before his fall . . We may consider that she had over £1000 a year and a large quantity of goods and chattels."

As everyone knows, the value of money was much greater in those days than at the present time. In the light of these facts, it is obvious that Bacon had only too great and just causes to add the codicil and leave her to her rights only.

Now we come to the motive of Lady Bacon's marriage to Sir John Underhill within a fortnight of her husband's "death" in 1626. Mr. Eagle suggests as a reason for the codicil that "misconduct with Underhill may have been occurred or been suspected."

In 1631, it was declared in a case in Chancery that Sir John Underhill "who was an almost totally deaf man, and by reason of the weakness of his eyes, could not read writings of that nature without much pain", had been induced to sign a paper without understanding the contents. It is impossible to believe that, even five years previously, Sir John was likely to prove a great attraction for a lady who, for much of her life had moved in Court circles, even had she not loved and admired her brilliant and noble husband. And if she had not loved him and wished to help him in his adversity, why should she have begged an interview with the Marquis of Buckingham and his wife to plead for Francis and risk the rebuff she received?

It appears far more likely that, as she grew to maturity, her love and admiration for the great man who had chosen her for his wife deepened, while he, who at first had found relaxation in her artless prattle, later turned to her companionship of a kind he could not enjoy abroad Of course she could not enter fully into her husband's intellectual pursuits, but he would have seen to it that she had able teachers in her childhood, and it is highly improbable that she would have been "to his liking" unless she had been intelligent as well as "handsome." It is inconceivable that, with her upbringing, she could have preferred Underhill, totally deaf, half blind and apparently feeble, to a man like Bacon, charming, handsome, brilliant and honourable. "We needs must love the highest when we see it, not—"Underhill"—"nor another."

I believe that Francis told his plans for escaping to the Continent in order to be free to continue his search for new knowledge to be used for the good of mankind, and that she was willing to sacrifice her own happiness and face the rather remote chance of being charged with bigamy in order to cover his retreat.

Underhill, poor and feeble, jumped at the chance of marrying money, and seems to have spent much of his time afterwards in trying to get hold of her property in his wife's lifetime, or, failing that, in making sure that he should inherit it if he outlived her. In this estimable attempt he was foiled by a cleverer rascal than himself, Nicholas Bacon, and in the end he gave up the endeavour to worry her into making him her heir and accepted a pension on condition he kept out of her way.

After Lady St. Alban's death, Sir John Underhill tried to upset her will by alleging undue influence on the part of one of her servants, Robert Turrell. The latter emphatically denies this and declares:— "she was pleased to bestow a part of her estate upon him as she did upon her other servants, whereby they might live without further service, in despite of all calumny and reproaches."

Lady St. Alban was fair game for calumny and reproaches, since her lips were sealed. No hint must escape her which might lead to the discovery that only an empty coffin was buried in Lord St. Alban's tomb on the 9th of April, 1626; but I cannot think that she ever regretted the sacrifice of her reputation in such a good cause.

THE CONTEMPLATIVE MIND OF FRANCIS BACON

By Minnie Theobald

The Article below was given as a Talk by Miss Theobald, at a Discussion Group meeting of members and friends, on May 8th. These discussions do not necessarily represent the views of the Society.—Editor.

THE BACON SOCIETY was founded for the study of the life and works of Francis. Bacon's life was so full of incidents and so surrounded by mystery, his works were so numerous and so varied that before we can have any conception of the mind of this Great Man, before we can attempt to understand the Purpose which was the guiding light of his genius, we must search in many and varied directions.

Our society was founded to encourage study, we are not asked to believe anything. My purpose tonight is not to put before you anything to believe or not believe, to accept or reject but simply to suggest some of the many, many lines which we should have to travel before we arrived at any understanding of the Francis Bacon Mind.

There are two methods of research open to man, the outer and the inner. We may study the books written by Bacon, the history recorded about him. We may study ciphers and other modes of secret language used so much in Elizabethan days. We may study Heraldry, Masonry or Science; or—we may train our own minds in the art of Contemplation, and endeavour to contact that Great Mind which was at the back of all the marvellous outpouring of learning given to England in the sixteenth and seventeenth centuries.

Some of us believe that Bacon wrote the Shakespeare plays. Some of us believe that Bacon wrote under various non-de-plumes, not only Shakespeare; or perhaps he was the guiding genius behind the writings of a Community of men called "able Pens." Some believe that Bacon Translated the Christian Scriptures and gave us the authorized version of the Bible published in the reign of James I. Some believe that he founded the Masonic Order, or re-established that little understood scientific religion which derives its heredity from the Wisdom of Ancient Egypt. It is commonly accepted that Bacon revolutionized science, introducing a more objective approach to it than had been practised in previous centuries. It is also known that Bacon established the English language, introducing into our vocabulary some 15,000 words unknown to it before this time. Many of us believe that there is a great mystery surrounding his birth. Whether his body was of Royal Parentage or not there is no doubt about the Royal Status of his Mind. Many others believe, after careful research, that there is an equally great mystery surrounding his death. Did he die when it was given out that he died, or was it a mock funeral staged to disguise the fact that at the age epoch of 66, he chose to retire from active life in England, about which we have historical records, and live on the continent, enter some Inner Order and lead the life of Contemplation? Here he could still serve humanity but from an inner retreat, from an inner point of view.

Before we can understand the true Purpose of the recorded life of Francis Bacon we must study all his different periods of activity, and all

these different modes of teaching which he gave forth to humanity. His was a wonderful gift to the English Race which it is our duty, our privilege and our delight to cherish and make known.

I am one of those who are inclined to believe that Francis Bacon did not die when they say he did. Even if he did catch cold when driving up Highgate Hill—stopping to freeze a chicken—or whatever story says—it was a sham funeral, staged to enable him to escape from the ties of statesmanship and retire into a life of seclusion, knowing that thus he could best serve posterity. He had done all he could for the Elizabethan Age and been rejected, he now had to prepare for the next fall of time in its mode of periodicity.

The following ideas have come to me during my hours of contemplation; I thought they might suggest a new approach to our subject, namely, the Contemplative Mind of Francis Bacon.

The root meaning of the word con-templation is 'with-time' In the art of contemplation mind works in conjunction with several modes of time. For a clearer understanding of the time mode of periodicity it is helpful to think of extended time as a stretched string, a cello string, for example. Then periodicity would correspond to the harmonics of this string sounding out above the normal line of extended time.

When using three-dimensional mind, man's consciousness moves step by step along an orderly sequence from past to future; while harmonics appear and disappear at regular intervals. The simplest harmonics, the most fundamental appear when the string is divided into two or three portions. If divided in half, from this central point, while sequential time moves forward as before, the pitch of each note becoming higher and higher as the string becomes shorter and shorter, the harmonics, whether you move backwards into the past or forwards into the future, from this central point, it makes no difference, the pitch of the note is the same. When in the state of contemplation past and future are seen to have close correspondences, time is folded over the past on to the future.

This string, this fixed extended time mode appears as the diameter of a circle called the Wheel of Time and this Wheel is spoken of as the Disc of Horus or the Horizon of the Sphere of Eternity.

Now let us think of 100 years as the natural span of time for the life of *personal* mind. This life span, like a vibrating string, may be divided into two or three portions bringing men at the ages of 50, 33 and 66 into contact with the inner world of harmonics and the time mode of periodicity.

Then there is a wider span of 1,000, years within this the *contemplative* mind works. This span is also divided by a natural rhythm into three periods of 333 years each giving contact at these epochs between the contemplative mind and the inner world of harmonics and the time mode of periodicity. Further, this contemplative mind has two modes of activity. Just as personal mind has two modes of being, life or death, so does this Communal Contemplative mind alternate between being asleep and awake. At times it is focussed outwards and downwards towards men and objective life. At other times it turns over, or takes up another attitude and is less in contact with men down here.

Every 333 years or thereabouts the lens of this Great Mind is turned in such direction within fourth dimensional time-space that it is more easy for man using three dimensional mind to see into it and learn of the mysteries of life, to learn of that life pulse which operates between time and eternity, between Here and Hereafter.

333 years after the birth-death of the Great Man Bacon, a man who

could contact and use this communal contemplative Mind which ever dwells in the inner worlds—333 years after this birth-death the lens of this contemplative mind is once again focussed outwards and in the direction of England. The Francis Bacon Society was founded, I believe, from the inner point of view, in order that it should become a focus below, on to which wisdom from the Great Mind above could be flashed when the lens next made its periodic turn.

The Bacon Society is now more than fifty years old. At fifty years of age societies like individual men reach a sort of climacteric, they either step forward or backward, they enter upon a new and different period of growth and decay. I believe our society is now at such an epoch. It is about to begin a period of growth in several directions, or decay. It is being offered a definite part to play in the world drama about to be staged. Can we rise to the occasion?

There is another still wider zodiacal rhythm within which Race Mind works. Every 2 or 3,000 years the Calendar takes a special turn. Speaking astronomically the sun plays through a different sign of the zodiac and a new world religion appears somewhere on the face of the earth. During the Taurean Age we had the religion of the Bull of Light. During the period of the Ram we had the Jewish religion withdrawing itself and becoming individualised from the Great All-embracing religion of Egypt. During the Pisces period we have the Fish God in Babylon and Christ establishing a Church through twelve disciples said to be chosen from fishermen, and later called the Fishers of Men. In early days Christians were called the Little Fish and the Fish symbol was much in use. Now after 2,000 years we enter upon the Aquarian Age, what immense changes may we expect? What will be the new religion, where will it first appear, what the guiding principle of man's life?

This century, in which we have the good fortune to live with the stimulating power of new and startling discoveries to wake us up and make us take notice and seize our great opportunities, is contacting this still wider time rhythm. Hence the intensity of world happenings just now. With Aquarius controlling the Mind of the world, science, whether we like it or not, is likely to control the whole outlook of man. It will be the Age of the domination of science. But unless science be devoted to the service of the Great Ones who guide and guard Humanity, and not only to the amusement and enrichment of little men; we, like the inhabibants of Atlantis, will be drowned in a flood of water which will change the face of the earth; or, alternatively, our minds drowned in a flood of materialism which will eclipse the spiritual mind and lessen our contact with the Great Oversoul of Mankind.

Once more science and religion must go hand in hand, as they did in all the Great Religions of Antiquity. What mind could better inspire us Englishmen to help towards the achievement of this world necessity, than the royal contemplative mind of Francis Bacon, still alive in the inner worlds, now about to be focussed once more on to all those *personal* minds that can rise to contact it. I believe it could be the privilege of the Bacon Society so to come in contact with the eternal mind of Francis Bacon, now established in the Race Mind, as to be able to help in making a channel for the scientists alive in the world today. We need men of science able to catch ideas from the inner realms of Wisdom, willing and able to work with the Great Contemplative Minds in the inner worlds, where the name Francis Bacon may still be playing a part in connecting such mind with the English race.

It may not be desirable to contact the personal minds of those on the other side of death; but we may any of us, if we lead the dedicated life, contact that inner contemplative Communal Mind to serve which is recognised in every religion in all times as the necessary endeavour of any Candidate for entry into other realms of mind, to be accepted as a pupil.

One of the age-long methods for making such contact is through the NAME. The Name of Jesus, the Name of Allah, the four-lettered Name of Jehovah, the Name of RA, the chanting of one of the sacred names, is used in all religions. The evoking of lesser Names of saints or angels is used in Contemplative Orders. Will the Name of Francis Bacon one day be included in a Calendar of saints? I wonder? Not only goodness but wisdom will be needed for such an Order of Illuminati.

According to the Egyptian religion the NAME is one of the embodiments of the soul of any man who has attained to that state of development when death does not mean complete withdrawal from the material world, but means living in another Order of the universe, working within another dimension of Communal Mind. This Mind of the Illuminati can periodically flash down into the outer world Living Ideas through the magical power of any Great Name.

In so far as the Bacon Society spends its energies in guarding the good name and Character of Francis Bacon, and does not squander its energies over trivial details; in so far as it studies all branches of learning connected with that Great Name and ceases to trouble whether people believe in any fact or in any fancy, we may hope to be guided to play a definite part in what is about to take place in the world of science.

Ancient Science and the *Great Pyramid*

The Great Pyramid teaches about the many footsteps which the soul has to take as it passes through the tomb from life in this world to life in the next. The language of Masonry teaches first about the Elemental World, about the composition and natural decomposition of matter. A proper humble approach to the Elementary World is taught to the Mason, to prepare him for that attitude of mind which the soul must adopt if it wishes, not to lose contact with earth at the moment of death, or at the moment of dropping the *personal* outfit; but still holds a mind contact through a group of people working within a communal contemplative mind. Personal mind lies within contemplative mind; contemplative mind works within Race Mind. Race Mind reverberates throughout the zodiacal mind; four sheaths of mind which the Egyptians compared to the sheaths of an onion, hence was the onion held sacred. Since here was a perfect representation of the mind worlds to teach man of the Law of Correspondences linking the Natural World to the inner Eternal Worlds.

Masonry then goes on to teach man about the clothing and unclothing of the soul. The Masonic Lodge may be thought of as demonstrating for us the Robing Chamber of the Soul, through which we each shall have to pass if we wish to be instructed in that science which rises superior to life and death and is the science of the next dimension of mind, the science of fourth dimension with its possibility of being both Here and There.

The Pyramid is that Root Form common to all dimensions of time-space by means of which mind can penetrate from one level of consciousness to another. The Pyramid is of the nature of a telescope and the Character of each Great Mind is the lens which is inserted into this instrument to focus the mind of the Illuminati Above down into the world of man below. It may be called the natural Root Form for all the transmigrations of mind through all dimensions of time-space. It is the essential line or Shape controlling the movement of *atomic power*.

When last the terrible power of atomic energy was known amongst men, the Great Minds of Egypt guided men to the building of those pyramidical forms which are the natural focus for this Power. It is for the purpose of guiding and controlling this power that the Great Minds Above are once again about to establish world science upon lines of safety and teach men the necessity for being both good and wise.

These are some of the ideas which come to me during my hours of contemplation. I hope other friends will be able to establish them upon a firm foundation of truth, and show their relationship to facts known in the outer world through rational study and philosophical and psychological research.

The hour at which all good contemplatives endeavour to raise their minds into the Great Communal Mind Above is the hour of Dawn, or to be exact, at 3 a.m. This is the hour when one is likely to get the best contact. At this hour the holes or nodes in each dimension of time-space come, so to speak, opposite each other; and Vision is possible into fourth dimensional time-space. I suggest that if more of our members were able to hold such contact, the stream of ideas which might come through could be increased and purified. Any friends who would like to take part in such scientific psychological research may be glad to know that to the true contemplative mind, it makes no difference whether man's body be awake or asleep, alive or dead. Mind and body have to be left behind while *dedicated will* is focussed in one direction.

The three dimensional view of the world is a projection from personal mind. The next dimension of mind or the faculty of contemplation, or the power to rise to the land of harmonics and to work with the interlocking rhythm between Time and Eternity, this comes to any group of people with complete dedication of their communal will. Three dimensional mind must be silenced, and for many people it is easier to accomplish this when asleep than awake.

The personal outfit, mind and body now left behind in the mystical tomb, man sallies forth by means of will focussed only on a life of Service. Mind is no longer bent on what to believe or not to believe, on creeds and dogmas. Soul is no longer busy praying to be saved. Man must be willing to lose all, to lose his life and reputation if he would find the narrow gate which leads from self consciousness out into the wider span of communal awareness. Then free from self interest the Candidate steps out on to this Great Level of Mind, ready to work with any group of people who have been able so to co-operate as to form a Group Mind.

Many may pierce and penetrate the different layers of the mind worlds; will dedicated to this purpose can make a group of contemplatives *spliced* together like a picture puzzle, giving a new level of mind on to which further ideas and pictures may be flashed. Long training in strict mind discipline is necessary for individual remembrance, but all may help to form a reflecting surface. At first we have to work by faith, later light may begin to dawn on our communal reflections. But RIGHT EXPECTATION IS THE FORERUNNER OF SIGHT.

I quote:

"If we will be in the feast
And not in the throng
In the light and not in the heat
Let us embrace the life of study and CONTEMPLATION."

Francis Bacon,

"THE ADMIRABLE CRICHTON"

SUPERMAN OR CHARLATAN?

By Roderick L. Eagle

ASK a number of quite intelligent people, "Who was the Admirable Crichton?" and they will probably reply that he was the versatile and resourceful butler in the play thus entitled, and written by Sir James Barrie. It would be surprising if they said that this designation was originally applied, albeit posthumously, to an alleged progid of learning who lived in the latter part of the sixteenth century.

The real "admirable Crichton" was James Crichton, who was born at Eliock in Dumfriesshire in 1560.

His father was a Lord Advocate of Scotland, and a Senator in the College of Justice. The earliest record as to James occurs in 1570, when he entered St. Salvator's College, St. Andrews.

He took his B.A. at the age of fourteen, and his M.A. in the year following. His studies would have covered a wide range, but there is no evidence that he showed abnormal accomplishments. His tutors and fellow-students made no mention of the presence of such an amazing genius. University degrees were taken at very early ages.

Crichton had left the University ot the age of sixteen, and immediately departed for Paris. Though he was heir to considerable family estates, he never returned to his native land, so far as we know. Travel and adventure abroad had more attraction for him than wealth and ease.

He is reputed to have been master of Latin, Greek, Hebrew, Chaldaic, Italian, French, Flemish, beside his native tongue! The best educated men of that time could generally boast of skill in not more than four foreign languages. I find it difficult to believe that a boy of seventeen could have mastered eight by the time he left a Scottish university. It is said that his memory was such that anything he had once heard or read, he could repeat without error! I do not believe it, but if it could be true it would provide the explanation of the notoriety which was fathered upon him some years after his death. The possibilities for these accomplishments in diplomatic or secret service would have been stupendous and well-rewarded, and could have provided the foreign travel and all the adventure he could have wished.

There is, however, no evidence as to his being thus employed, nor that he was fulfilling any particular mission or employment abroad. Like most men of good family, he was an accomplished horseman and fencer.

It is strange that there should be no record concerning his visit to Paris, for it was a centre of learning. At the French Court, literature and learning were not merely encouraged, they were subsidised by the Crown. Yet not one poet, philosopher, professor, student, nor anybody else mentioned James Crichton who, if tradition can be relied upon, was a greater genius than the best of them. This fact seems to me to be highly suspicious, and confidence in the story of Crichton is also shaken by the fact that his biographer never knew him, and was not even a contemporary. He was Sir Thomas Urquhart, who undoubtedly had a fertile and inventive mind. His short biography of Crichton was included in *A Discovery of a Most Exquisite Jewel* in 1652—some sixty years after Crichton's death. It is, without doubt, mainly apocryphal. We learn that

it was in 1576, at the age of sixteen, that he went to France. In the College of Navarre he is said to have issued his universal challenge to all men, upon all things, to discourse and debate in any of twelve languages named! He pledged himself to review the "schoolmen;" allowed his opponents the privilege of selecting their topics—mathematics no less than scholastic lore, either from branches publicly or privately taught, and promised to return answers in logical figure, or in a hundred sorts of verse! It is stated that he justified before many competent witnesses his magnificent pretensions. Where is their testimony? Are we to believe that all these witnesses committed nothing to writing as to what they had seen and heard?

Urquhart relates that when the appointed day arrived, the young man acquitted himself admirably. A crowded audience of students and professors is said to have been present, and expressed their astonishment. If they did so, they did not record it in writing. Yet this event was unique, sensational and of intense interest.

Let us consider another outstanding genius of that time, namely Francis Bacon. His early education was under his grandfather, the learned Sir Anthony Cooke, who had been a tutor to Edward VI. At the age of twelve, he entered Trinity College, Cambridge. He left there after an interrupted residence of three years without taking a degree, as he found fault with the methods of study which, he considered, "barren of the production of works for the benefit of the life of man." It is recorded of him that "at twelve years of age his industry was above the capacity, and his mind beyond the reach of his contemporaries." He could have issued a challenge similar to that of Crichton, though at the most in six languages. He was born in the same year as Crichton and was in France at the time the challenge was alleged to have been made. Hebrew and Chaldaic could have been included among the languages as nobody would have been in a position to have chosen either. Neither was taught in the schools or universities. It is safe to assume that the choice would have fallen on Latin, Greek, French or Italian—all of which were within the accomplishments of Francis Bacon. It would have been characteristic of him to have appeared under the name of James Crichton. We know, for instance, that he wrote letters and speeches for noblemen desirous of creating a good impression with the Queen. Some of his work was published anonymously, or under other names. Urquhart adds that on the day after Crichton's feat of erudition, he was victorious in a tilting match at the Louvre. Hollywood has overlooked Crichton!

There was no limit to the versatility of this amazing young man who has now reached the age of eighteen. We are next told that he enlisted in the French army. He had had enough of this after two years' service, and turned up at Genoa in July, 1579, quite destitute. But he has not allowed his intellect to deteriorate, for he is reported as having addressed the Senate in a Latin speech. The next episode occurs in Venice, where he introduced himself to the printer, Aldus Manutius, who made him known to the professors of theology, philosophy and mathematics. As was the case at Paris, no member of the Senate of Genoa, nor any of the professors of Venice, has left any record of the appearances among them of Crichton. He wrote some Latin erses and odes, but it was his handsome aspect, and his skill as a swordsman, which created the greater impression.

Aldus published a tract advertising Crichton's accomplishments with the object of getting him introductions in other cities. He left for Padua, that "nursery of arts," famed for learning and culture thr ugh

its renowned university. His health was said to be failing, but we are told that he disputed with the professors there on Aristotle, mathematics, etc., and arrangements were made for a public disputation at the palace of the Bishop. Here again, the professors are silent as to the disputation. The public meeting at the palace fell through for some unknown reason, and Crichton was denounced as a fraud not, I believe, without justification. Crichton replied, so it is said, with an elaborate challenge to the university, offering to confute the academic interpretation of Aristotle (a subject which had already occupied Bacon's mind from the time when he was at Cambridge), and to expose the professors' errors in mathematics. He also undertook to discuss any other subjects proposed to him. We are told that after four days of disputation, Crichton achieved complete success. We are, however, dependent upon Aldus for this information, but the "testimony" of the printer has been questioned, for he was addicted to grossly exaggerated eulogy of his friends, most of whom he represented as marvellous geniuses. Aldus issued a pamphlet in praise of a young Pole who visited him, and worded it in precisely similar exaggerated and extravagant terms to those he had bestowed upon Crichton.

The scene is now transported to Mantua where, in 1582, he is said to have killed a famous swordsman in a duel. Hearing of this, the Duke of Mantua, according to Urquhart, employed him as a tutor to the prince, his son. One would have thought that Crichton, having experienced a surfeit of adventure in the past five years, and having been alleged to be in failing health, would have welcomed this opportunity to settle down. But there were no limits to his restlessness. We now hear of him paying a visit to "a lady of easy virtue" in Mantua, during which he was attacked by a party of midnight brawlers. Nothing daunted, the irrepressible Crichton drew his sword on the leader whom he then recognised as his pupil, the prince, who "plunged the point of his sword into Crichton's heart." Such is the story as to the end of "The Admirable Crichton." It reads like a highly-coloured melodrama of the most improbable kind. I doubt if it has the slightest foundation in fact. There is no contemporary allusion to any connection with the Duke, or his son, nor has any reference to the death of Crichton been discovered in the history or documents of Mantua.

Aldus gives the date of his death as 3rd July, 1583, but we find the name of Crichton put to a Latin elegy on Cardinal Borromeo's death which occurred on 3rd November, 1584!

There are a few writings in Latin bearing his name. Some of these are in the British Musuem. They are of no great merit either as literature or learning, and they have never been translated. He owes the title of "The Admirable Crichton" to a pamphlet issued twenty years after his death. In this he is described as "omnibus in studiis admirabilis." He must have been something of a phenomenon, but his handsome appearance and impulsive nature would have been sufficient incentive in those times to romance and exaggeration.

Was Crichton merely a braggart and a fraud? Did he invent and help to spread these incredible stories? At that period, the most fantastic tales were accepted as sober truths and were distributed from mouth to mouth, each one adding more colour to the original so that rumour "grew by what it fed on." For instance, a slight earth tremor in the Midlands became a devasting earthquake by the time the news reached London. Any phenomenon of nature, such as would now pass without special comment (since we know the causes and can explain them) was constructed as a visitation of God or the devil. Superstition and credulity were the

presiding influences over the public mind. The most miserable absurdities were accepted with complete conviction even by men who were among the foremost of their age. If Crichton was vain enough to desire the reputation of a superman, his wish could easily have been fulfilled.

It is impossible, at this distance of time, and in the absence of contemporary evidence, to sift fact from fiction. We must depend upon our own judgments.

There are two or three alleged portraits of Crichton, and that most likely to be authentic formed an engraving in John Pinkerton's *Iconographia Scotis* (1797). This is stated to be "from a portrait at Frendraught (Aberdeenshire)." The painting is said to have been done in Italy by an unknown artist in the last year of Crichton's life and to have been sent by him to Sir James Crichton, of Frendraught. The portrait is still at Frendraught House. Crichton is shown as a young man in civilian dress with a ruffle. He has chestnut hair and dark hazel eyes—the same colouring as Francis Bacon.

The features do not give the impression of a wild, adventurous youth, but rather of a gentle, thoughtful and refined courtier.

REVIEW

"IN THE EAST MY PLEASURE LIES"

UNDER this title the Authoress has given to the literary minded reader (who is prepared to look behind the veil of symbolism and allegory of which Mrs. Pogson has lifted a corner) suggestive interpretations of a selection of the Shakespeare plays.

The late Miss Mabel Sennett wrote a very interesting psychological study of "*As You Like It*", but here Mrs. Pogson has presented to us mystical interpretations dealing with the spiritual contest which has to be undertaken by every seeker of the Higher Self.

Final victory may only come with the loss of all that the natural man desires and hopes for—even the loss of worldly reputation—such is the implication of the motto on the leaden casket in *The Merchant of Venice*. It is necessary to remind the reader of this because that is the end of the spiritual fight for winner or loser alike.

The plays dealt with are *Othello, Midsummer Night's Dream, Timon of Athens, Macbeth, Hamlet* and *Antony and Cleopatra*. The character of Iago as expounded by our authoress is crystal clear. He himself announces his own identity, though few commentators seem to have recognised the portrait. "I am not what I am" the antithesis of the Holy Name—"I am that I am." In the esoteric doctrine, the power of evil is always represented as the inverted image of the Powers of good. Perhaps we must regard Othello as one who fails in the combat with his lower-self. For neither ignorance nor plea of justification, even though mistaken, can be accepted as aught but defeat—defeat by his lower-self. As in the case of Judas the man of Kerioth, Othello fails, and like him, kills himself.

The apostle Peter is the anthesis of Judas and Othello. He denies the Christ, but he does not run away from the consequences. Instead he

repents and proves it by his subsequent actions. Perhaps the most spectacular and certainly the most amusing is the example taken from *A Midsummer Night's Dream.* It is a relief to be able to turn to comedy and find Shakespeare presenting the problem, but without tragic consequences. Here Theseus the hero who has attained, presides over aspirants, some of whom appear to be unaware of any problem facing them. Bottom, the Weaver, like Lucius of the Golden Ass is capped with an asses head, and as one may say is not in the running though Lucius ends by initiation. Even Titania the daughter of the sun is not exempt from the tangled wiles of the enchanted Wood of the World of Delusion. But, Mrs. Pogson draws the threads clear and brings the wanderers back to solid earth if not to adeptship or union, at any rate to an acquaintance with the Higher Self.

The play of *Cymbeline,* as Mrs. Pogson, well points out has been, and in spite of the mystics and ingenious decipherers of hidden mysteries, is likely to remain for the literary commentator a headache of anachronisms and wild nonsense, fully confirming in their opinion the ignorance of the man Shakespeare. But, not so for Mrs. Pogson, who shows to the understanding reader that, here again is set forth the theme of the spiritual development of man, Posthumus is the aspirant, and Imogen represents the higher self. As in all mystical teaching, the final consummation or attainment, is the mystical marriage, or in biblical language, the marriage of the Lamb. The candidate for the higher initiation often seems to fail. But spiritual progress advances on the ladder whose rungs are error and trial; attainment is reached by experience and lessons learned by mistakes.

Imogen, as our authoress reminds us, is said by the Poet to be Mollis Aer Mulier or tender air, as spoken by the oracle, Mulier being woman or wife. Pisanio calls her goddess-like; she is spoken of as "Divine Imogen" at the court. To Iachimo the tempter, she appears a heavenly angel, he is unable to obtain any success with her. Unlike mother Eve she resists and repulses him. It is to be noted that Adam harkened to his wife Eve and laid the blame on her in seeking to justify himself. Here Posthumas is persuaded by Iachimo the tempter to believe ill of his wife Imogen and to plot her murder by Pisanio (his conscience) who however does not put it into execution, but removes her to a place of safety. Posthumas repents, and as students of the play know, Imogen is finally restored to him.

This little book of Mrs. Pogson's is well written, thought out and interpreted, and every member of our Society, aye, and all lovers of Shakespeare should read this little book. It is stored with knowledge of the classical allusions and of the Mystic Way.

LEWIS BIDDULPH.

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THE FRANCIS BACON SOCIETY

ANNUAL GENERAL MEETING

The Annual General Meeting of the Francis Bacon Society was held at the Grosvenor Hotel, Victoria, London, S.W.1, on June 20th.

In opening the proceedings the President, Mr. Sydney Woodward, in the Chair, said that when he was elected President last year he felt it was a wonderful thing to be President of this old-established Society. He then read a letter signed by himself, Mrs. Phyllis Sharpe, and Mr. A. P. Godfrey, in which all three announced their resignation of office, as President, Hon. Treasurer, and as member of the Council respectively. Mr. Woodward then proposed that Commander Pares should occupy the Chair, which was unanimously accepted by the members present whereupon the Commander took the Chair now vacated.

The Chairman said that he had not intended to attend the meeting but that the President rang him and asked him to attend as he knew that he was aloof from the controversy which there had been. He felt, he thought, that he would be in a better position than if he (Woodward) were in the Chair to say what was needed regarding the activities of the Council. There were a number of things needed to be sorted out and get to the bottom of the very obvious dissatisfaction of some people.

Turning to the Agenda, the Chairman put aside for the time being the Resolutions regarding the election of officers and Council and began with No. 5, of the series standing in the name of Mr. Wood, whose criticisms of the Officers and Council occupied practically the entire time of the meeting. No. 5 proposed that the retiring Auditor should not be re-appointed, Mrs. Emmerson, who has audited the accounts of the Society for years, and the mover (who was almost inaudible to many present) stated that his principal reason was that last year the accounts were not audited quite in accordance with the Companies Act of 1948, but now observing that the Auditor and the Treasurer had given the details of last year in the current accounts, asked leave to withdraw his Resolution. He proposed the re-election of Mrs. Emmerson, which was carried unanimously. It was seconded by Mrs. Sharpe, the retiring Hon. Treasurer.

A series of Mr. Wood's Resolutions were discussed and in some cases withdrawn and in others defeated with only one or no dissentients. These included one which specified that the meeting was not satisfied with the way in which the Council had conducted the affairs of the Society (withdrawn). Another was that all members of the Council should be required to vacate their offices but should be individually eligible for re-election. Mr. Valentine Smith explained that under the new Articles only three members of the Council had to retire automatically but all the officers had to be re-elected. It was suggested by the Chairman that the Society should act in accordance with the old rules and elect or re-elect the Officers and Council, which was agreed to. Other Resolutions of Mr. Wood were defeated or withdrawn until it came to item No. 8, which in effect proposed that members could vote by proxy.

Chairman: Ladies and gentlemen, Mr. Wood has put the case for voting by proxy. This is a point on which I think a number of people ought to say something. Of course it is quite fair that every member should be represented but is it desirable that they should be represented by proxy vote? This is a question that every Institution and Association faces and in many cases it has been found that if people could vote by proxy most people would not come at all. On the other side Mr. Wood proposes that a friend must bring the proxy vote. It means that we shall be giving voting powers to people who do not bother to come. I say this

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because I run an Institution with well over 12,000 members and we would not dream of giving them a proxy vote.

Mr. Valentine Smith (Hon. Secretary) stated that the Society's solicitor had informed him that this was a very undesirable proposal. It would incur a lot of expense and any proposals to change the Articles of Association would have to receive the consent of the Board of Trade. After Mr. Sydney Woodward, Mr. Godfrey, Mr. Comyns Beaumont, Capt. Alexander, Mr. L. Biddulph, and Mr. Wilfrid Gundry had opposed the Resolution, and after Mr. Wood was given an opportunity to reply, the Chairman asked for a seconder but no-one volunteered.

Mr. Loosely said that it was absolutely against the Articles that a proposal should not be seconded. By a show of hands the Resolution was defeated unanimously.

Coming to the Society's Annual Report the Chairman said that the question was to do with expenditure and whether it were justified or just a waste. He invited Mr. Woodward to speak on the matter.

Mr. Woodward said that he was placed in a very awkward position. He had made up his mind not say anything about the accounts, for everyone knew perfectly what his views were on expenditure. He said that there had not been the slightest difference on policy, only on expenditure. After mentioning the total assets of the Society, as approximately under £3,000 plus a certain number of books, he pointed out the great vacuum between income and expenditure which he did not regard as very sound finance unless we regarded ourselves as a Government Department or a philanthropical society. "At the moment we seem to rely on some good member dying and leaving the Society a legacy or else the Society could not last more than 18 months. That is as I see it and quite frankly the reason I resigned."

The Chairman asked if anyone would like to answer these criticisms and asked what Mr. Beaumont thought about expenditure.

Mr. Beaumont said that he agreed with Mr. Woodward that the Society's finances were in a most unsatisfactory condition, as it was spending far beyond its means. On the other hand how was it viewing the tasks, aims, and objects of the Society? Was it merely the aim to keep it alive, perhaps even without an office or centre in London, and had we sufficiently before us the policy and task to fight for Francis Bacon, his genius, and his objects? He personally would rather see the Society have to close down with a "bang," after a thorough good fight, than to totter along, drifting away to nothing.

Mrs. Sharpe agreed that it needed to press on and that in this Festival of Britain year it was a great chance to put that great Englishman, Francis Bacon, where he should be.

After Mr. Valentine Smith (Hon. Secretary) had given details of expenditure, the increase in the cost of printing and all else, he mentioned the encouraging increase in the sale of the Society's publications, and said that expenditure had always exceeded income. He instanced that in 1920, the Society's funds had sunk to £5, that he paid £22 for the printing of BACONIANA himself, and that the late Dr. Melsome and some others subscribed to keep the Society alive.

Mr. Wood invited by the Chairman to speak on the subject of expenditure, considered it very perturbing and that the Society was living on three or four large donations. He heartily disagreed with Mr. Beaumont that the Society should have a big splash and fade out as our objects were not to engage in sensation.

Mr. Godfrey suggested that BACONIANA should be published only

half-yearly. He advocated more lecturing to the public and said that at one town hall he had a very interested audience who all acclaimed BACONIANA as the magazine everyone wanted to read.

After further discussion on the Annual Report, including finance, in which Capt, Alexander, Mrs. Emmerson (the Auditor), and Mr. Woodward, and others took part, Mr. Loosely moved its adoption, seconded by Miss Tassell, which was carried with one dissentient vote.

A proposal to form a small sub-Committee by the Council was suggested, to govern expenditure, but Mr. Loosely proposed that the Officers should be elected first, which was agreed to.

Mr. Lewis Biddulph proposed that Miss Durning-Lawrence should be elected President, because her name and her Uncle's had been associated for so many years. He said, "Miss Durning-Lawrence herself is no mean Chairman at the Table. I think we cannot do better than honour Miss Durning-Lawrence and her Uncle's memory by proposing her as President for this year." (Hear, hear). The Resolution was seconded by Mr. Gundry.

Miss Mapother objected, as it was a literary society and Miss Durning-Lawrence had not written anything. It was a long time since the Society had a lady President and that was a singular honour paid to Mrs. Pott. After a vote of thanks to Mr. Woodward, the retiring President, was carried unanimously, Mr. Biddulph's proposal was put to the meeting and carried amid applause.

Miss Durning-Lawrence, in returning thanks said: "I would just like to thank those of you who voted for me. It is only after great persuasion from people who are older members of the Society and who have known me for very many years that I consented to stand. It is nothing new that there is this 'squabbling'—if I may use the word—amongst the Society. In my Uncle's time I heard it after every meeting. He came home and the answer usually was 'we simply fought like cats and dogs'—that is the Bacon Society. (Laughter). They always do and always have. I am a peace-loving person, and perhaps, though I don't know, I shall hope to keep the peace or try to. Anyhow, I will try and be fair to both sides to those of varying opinions. I can only hope that those elected to the Council will make my task as easy as they can and not as difficult. Anyhow, there are only twelve months and then you may find someone better." (Applause).

Following the election of Miss Durning-Lawrence, Mr. Comyns Beaumont was re-elected Editor of BACONIANA, proposed by Mr. Loosely and seconded by Mr. Biddulph. The proposal for a new Hon. Treasurer presented difficulty as Mr. Biddulph refused nomination on grounds of health and failing eye-sight, as did also Mrs. Sharpe, the retiring Hon. Treasurer. Capt. Alexander offered his services for three months provisionally, was thanked by the Chairman, and unanimously agreed to. Mr. Loosely then moved the re-election of Mr. Valentine Smith, as Hon. Sec. seconded by Mr. Biddulph, and carried. Mr. Smith, in thanking the members, said that his health might prevent his continuing to hold office, but he would hope to carry on for two or three months.

Elections for the Council were by ballot. The following were elected: Mr. W. G. C. Gundry, Mrs. Pogson, Miss Theobald, Mr. L. Biddulph, Mr. E. E. Wood. Mr. Smith pointed out that nominations had to be given in at least 28 days before the Annual General Meeting, according to the Articles of Association

The meeting concluded at 9-15 p.m. with a warm vote of thanks to the Chairman.

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CORRESPONDENCE

To the Editor of BACONIANA

THOS. SHELTON'S "DON QUIXOTE"

Sir,

From time to time articles have appeared in BACONIANA on the subject of Thomas Shelton's translation of Don Quixote. I do not think it has been observed that in the first edition of this book, published in 1612, the name of the Arabical and Manchegan Historiographer, to whom its authorship is ascribed by the writer of the book, is named in Book III, Chap. 1, Cid Hamete Venengeli, with a V instead of a B as elsewhere, and in Book III, Chap. 2, Cid Mahamat Benengeli, whereas elsewhere it is always Hamet or Hamete.

In such a matter it seems unlikely that these variations should be accidental and if they are not they must be of significance. I suggest that they lend support to the views put forward about Shelton and his work. These citations have been checked against the original 1612 edition in the British Museum. The reprint from which they were taken is that of The Tudor Translations, edited by W. E. Henley and published by David Nutt in 1896.

I may add that the first word in the title, viz: Cid, is spelt in BookII, Chap. 1, and Cide in Book III, Chap. 8, in the reprint. So in no two cases is it the same.

Yours truly,
R. LANGDON-DOWN.

To the Editor of BACONIANA

Sir,

PROBLEMS RELATING TO THE EARL OF LEICESTER

Looking through a volume of *The Universal Magazine of Knowledge and Pleasure* (an 18th century monthly magazine), I found in the issue of July, 1750, a brief life of Sir Nicholas Bacon in which it is stated:

> "In 1564, having by some means incurred the displeasure of the Earl of Leicester, that favourite had like to have ruined him in the esteem of Queen Elizabeth, having persuaded her that the Keeper had intermeddled in the affair of the succession, and assisted in the publication of a book written in favour of the house of Suffolk, against the title of the Queen of Scots. And, though he was permitted to continue in his office, it was very visible from the Queen's coldness towards him thenceforward, that he stood upon a ticklish foundation, and that he was retained through necessity rather than inclination."

Dudley was made Earl of Leicester in September, 1564. He immediately offered himself in marriage to the widowed Mary, Queen of Scots. Was this the affair in which Sir Nicholas was charged by Leicester with "intermeddling?" Naturally, if Leicester hoped to marry Mary, he would resent Sir Nicholas supporting the House of Suffolk for the succession.

If this is not the explanation, can any reader state the reason? It would also be interesting to know the title and place of publication of the book referred to as having been assisted by Sir Nicholas. Is the author of the book known?

There is a letter from Gilbert Talbot to his father, the Earl of Shrewsbury, dated 11th May, 1573, in which he writes:

> "My Lord of Leicester is very much with her Majesty, and she shows the same great affection to him that she was wont; of late he hath endeavoured to please her more than heretofore.
>
> There are two sisters in the Court that are very far in love with him, as they have been long; my Lady Sheffield and Frances Howard; they of like striving who shall love him are at great war together, and the Queen thinketh not well of them, and not better of him; by this means there are spies over him."

In August, 1574, Lady Sheffield bore a son which Leicester acknowledged, and caused to be christened Robert. She claimed to have been married to Leicester after the death of Lord Sheffield in 1568 by poison. Leicester was popularly suspected in this, as he was of the death of Walter, Earl of Esxex, whose widow he married in September, 1578. The author of *Leycester's Commonwealth* (1584) states that Lady Sheffield also had a daughter by Leicester "borne, as is known, at Dudley Castle."

In 1604, sixteen years after Leicester's death, his son by Lady Sheffield brought a suit in the Star Chamber to have himself declared Earl of Leicester, and Lady Sheffield gave under oath her version of the story, swearing that Leicester had solomnly contracted to marry her in Cannon Row, Westminster in 1571, and that she married him at Esher in May, 1573, in the presence of Sir Edward Horsey, Dr. Julio (Leicester's Italian physician) and several others.

She produced letters in one of which Leicester "did thank God for the birth of their son, who might be the comfort of their old age," subscribing it "Your loving husband."

The chief witnesses being dead, and others not summoned, the Court found against her son's claim. Lady Sheffield afterwards married Sir Edward Stafford.

What became of this son?

Yours truly,

QUAESITOR.

To the Editor of BACONIANA

ESSEX AND OSTRICH FEATHERS

Sir,

In a letter quoted on p. 282 of Alfred Dodd's *Francis Bacon's Personal Life Story*, written to Essex by Bacon, the following passage occurs:—

> ". . . . As I was ever sorry that your Lordship should fly with waxen wings, doubting Icarus' fortune, so for the growing up of your own feathers, specially ostrich's, or any other save a bird of prey, no man shall be more glad."

It appears to have escaped Mr. Dodd's notice that the mention of the ostrich in connection with Essex's *flight* feathers is so curious as to suggest a hidden meaning.

Did Francis Bacon mean Essex to understand that he would be glad to see his younger brother acknowledged by the Queen as her heir, and so, presumably, be granted the right to use the Prince of Wales' Coat of Arms?

Yours faithfully,

ELLA M. HORSEY.

Great Cornard,
Sudbury, Suffolk.